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# Southern Cross

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USD SEP 5 1975

*Reasserts 'pennance before First Communion'*

## Pope says go to confession more often

VATICAN CITY (NC)—Pope Paul VI has stressed the need for frequent confession and has reasserted the controversial rule that children's First Communion must be preceded by confession.

Pope Paul's thoughts on the Sacrament of Penance were conveyed in a letter by his secretary of state, Cardinal Jean Villot, to participants in the 26th Italian National Liturgical Week, which opened in Florence, Aug. 25.

**THE PONTIFICAL** letter said also that the new ritual can enhance the celebration of the Sacrament of Penance, especially by joining to it a service of the Word. But it added that priests must still give prime importance to their "regular attendance" in the confessional.

"His holiness wants to call the attention of everyone—priests, religious and the faithful —to the frequency of this sacrament," the letter said.

"Unfortunately some have little regard for frequent confession, but this is not the thinking of the Church."

**TURNING TO** the question of first confession, the letter said: "The Holy Father places a special stress on confession for children, and especially on first confession, which must always precede First Communion, even if, appropriately, there is an interval between the two."

The letter said that the Pope wants priests to "love this sacred ministry (of confession), to prepare their faithful in its catechesis, and to be ready always to hear confessions."

The letter observed: "The new rite offers many possibilities for enhancing the sacrament, especially within the context of a celebration of the Word of God. But nothing will be as important as the resolve of pastors of souls to keep a regular attendance at the confessional."

[**THERE WAS AN** official experiment in the United States allowing First Communion before confession, which was cancelled by the 1973 declaration from Rome ending the practice, reaffirming the traditional form of confession before First Communion.

(This aroused controversy and even opposition in the United States, whose bishops had asked for an extension of their experimental program.)

Msgr. Fiorenzo Romita, undersecretary of the Vatican's Clergy Congregation, commented:

**"CARDINAL VILLOT'S** letter is a restatement of what was said in the General Catechetical Directory. The Church insists on this precedence, not out of caprice or to assert its authority, but for spiritual reasons. The Church wants to teach children that confession is a means leading to holiness and to spiritual perfection.

"The Church counsels weekly confession for priests who, we hope, do not have serious, moral sins to confess each week. In this way the Church is pointing to confession as a form of spiritual direction.

"Thus the reception of first confession before First Communion—an order of precedence which the Church insists on—should serve to prepare children to see confession as a form of spiritual direction on the way to perfection."




**AMERICA'S FIRST NATIVE SAINT—Blessed Mother Elizabeth Bayley Seton teaches children in this west apse bas relief at the National Shrine of the Immaculate Conception in Washington, D.C. On Sunday, Sept. 14, in ceremonies in St. Peter's Square, Pope Paul will make her the first native-born American saint. Credited as the founder of this country's parochial school system, Mother Seton would probably be pleased at the bright outlook for Catholic schools in this diocese. [See story on page 3.] Watch SC next week for a feature story on the life of Blessed Mother Seton.—NC photo**

*Bishop Maher on Women's Year*

## Women, men share in God's plan

**Southern Cross Reporter**

Men and women are not competitors, but counterparts in the divine design, according to Bishop Leo T. Maher.

"In his human nature Christ became man, but, being born of woman, he ennobled both sexes," states the bishop in a special 1,200 word pastoral letter released this week to mark International Women's Year (IWY).

**THE LETTER CALLS** it a sign of the times "that the IWY should coincide with the Holy Year and its emphasis on renewal and reconciliation.

"There is a harmony between this contemporary effort to promote the dignity of women in society and the special teaching of the Church, which may be truly discerned as a 'call of the Spirit,' " writes the bishop.

"Equality, development and peace—the themes of Women's Year—lie at the heart of the Church's thrust towards renewal.

**"IN THE LIGHT** of the Holy Year, the Church can acknowledge its significant contributions to the movement, now initiated in much of the world, to regain a fullness of dignity for women," according to the letter.

"The more we enable women to take the place and fulfill the mission given them in the first prophetic pages of the Bible and proclaimed in the gospels, the more we will be helping promote and liberate them in the secular community," says the bishop.

"Envy of the apparently greater freedom of others and fear of being denied privilege or benefits result in mistrust and polarization.

"We are experiencing an erosion of confidence in one another."

**HE CONSIDERS** International Women's Year one "in which men and women together are called to consider the issues of human rights, development and peace.

"Together men and women must reflect, make decisions and set to work in harmonious Christ-centered relationships to overcome difficulties and where necessary, renew structures and attitudes."

(Full text, page 13)

*Insights in Faith*

## First pull-out Bible section

pages 7-10

# Around the diocese

**Bishop Leo T. Maher:**

Friday, Sept. 12, noon, San Diego, Immaculata chapel, Mass of Holy Spirit, opening University of San Diego school year.

**Father Richard Duncanson, Secretary**

* * * *

**Catholic Committee on Scouting,** planning meeting Thursday, Sept. 4, 7:30 p.m., Our Lady of Grace parish hall, El Cajon. Details: 469-5340.

**La Jolla DCCW,** luncheon meeting Tuesday, Sept. 9, noon, Nordic Inn, Point Loma. Reservations by Sept. 5: 233-3245, 488-3638.

**Holy Angels, San Diego,** annual bazaar, Sunday, Sept. 14, noon-7 p.m.; game booths, refreshments, traditional Eastern European dinner. Details: 276-1638, 281-1833.

**Stalpar club, San Diego,** monthly meeting, Sunday, Sept. 7, 5 p.m., St. Joseph's Cathedral club hall. Details: 277-3300, 487-0966.

**South Bay DCCW,** luncheon meeting Monday, Sept. 8, noon, Civic Center, San Ysidro, hosted by Altar and Rosary Society, Our Lady of Mount Carmel, San Ysidro. Details: 423-8691.

**Blue Army of Our Lady of Fatima,** San Diego, evening of recollection, St. Joseph's Cathedral, Thursday, Sept. 4, 8 p.m. through midnight Mass. Details: 276-3693.

**Good Shepherd parish center,** Mira Mesa, "Peter Rock," musical drama, 8 p.m. Friday, Sept. 5. Details: 271-0909, 271-0207.

**CCD methods courses,** Thursday, Sept. 4, 7-10 p.m., St. Therese, San Diego.

**National Catechetical Sunday** is Sept. 21. Contact the CCD office, 291-7614, for booklets containing liturgical and educational aids.

**Fatima Padre Pio prayer group,** holy hours, Thursday, Sept. 4, 7:30 p.m., St. Francis de Sales, Riverside; Friday, Sept. 5, 7:30 p.m., St. Mary Magdalene, San Diego. Details: 276-3693.

**Holy Trinity, El Cajon,** Altar Rosary society rummage sale, Thursday, Friday, Sept. 4-5, parish hall, 9 a.m.-3 p.m.

**Married couples' retreat,** El Carmelo retreat house, Redlands, Friday-Sunday, Sept. 19-21. Details: 884-9796, 792-1047.

**Blessed Sacrament, San Diego,** CCD methods course, begins Monday, Sept. 8, 8:45-11:14 a.m., followed by doctrine.

**St. Gabriel's, Poway,** family potluck, Saturday, Sept. 6, Tenn-Aqua Club, donations are $2, reservations by Sept. 4. Details: 748-3057 or 748-2375.

**USD registration** for fall semester, Thursday, Sept. 4 through Sept. 11. Contact school for dates and times: 291-4680. Evening classes begin Monday, Sept. 8, with registration Sept. 4-5.

**St. Martin's woman's club,** La Mesa, monthly meeting Thursday, Sept. 4, 11:30 a.m., followed by luncheon and cards. Details: 469-2068.

**Open Door senior center,** Christ the King, San Diego, needs donated sewing machine. Details: 235-6419.



**SUMMER FADES—Just as afternoon light begins to fade behind a silhouetted American egret majestically stalking through a marsh at Chincoteaque National Wildlife Refuge in Virginia, summer is fading fast with the arrival of September.—NC photo**

# In case you missed it while on vacation

Many readers have recently been on vacation. As a service to them we give below short summaries of some recent news from the **Southern Cross.**

Implementing Synod II policy, Bishop Leo T. Maher announced a new executive action committee for the Spanish-speaking.

Cardinal Luigi Raimondi, former apostolic delegate to the U.S. and prefect for the Congregation for Saints' Causes, died.

**BISHOP MAHER** authorized a new diocesan commission proposed by the Synod to deal with the "total teaching mission of the Church."

Cardinal Bernard Alfrink of Utrecht, The Netherlands, 75, submitted his resignation to Pope Paul.

Father Michael K. Higgins was named to head the diocesan tribunal, succeeding Msgr. Thomas Egan.

**POPE PAUL** denied Ukranian-rite leader, Cardinal Josyf Slipyi, patriarch status.

Auxiliary Bishop Roger Mahony of Fresno was named chairman of California's new farm labor board.

Bishop Maher accepted 11 married men as candidates for the permanent diaconate.

**BY THE END** of the fiscal year Catholics in the diocese redeemed nearly 70 per cent of their Stewardship '75 pledges.

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**HAPPY DAYS FOR SCHOOLS—Projected enrollment increases throughout the diocesan school system point to the brightest picture for Catholic education in a decade, according to Dr. H. Giles Schmid, diocesan superintendent of schools. Above, from left, Dr. Schmid, Sister Josephine Breen and Sister Helen Bay, both education office coordinators, examine a Bicentennial honor roll of American Catholics, part of a kit distributed at the recent principals' meetings. The kit suggests Bicentennial activities for schools. On the national scene, however, the California Catholic Conference education director fears the nation's 200th birthday will leave Catholic parents faced with a choice of liberty 'or' justice. [See Talking Point, page 11.]—SC photo**

*They're beginning to bulge again*

# Our Catholic schools show brightest scene in a decade

**Southern Cross Reporter**

With a new school year just around the corner, the diocesan Office of Education is a happy place decorated with wall-to-wall smiles. The school picture is the brightest in a decade.

"For the first time in 10 years, waiting lists are returning to our Catholic schools," Dr. H. Giles Schmid, diocesan superintendent of schools, says gleefully. "And all but two of the nine Catholic high schools in the diocese are projecting enrollment increases."

**AND SISTER** Josephine Breen, education office coordinator, is quick to point out that the elementary schools are expecting more students this year too, particularly on the first grade level.

Sister Helen Bay, also a coordinator, added that this will be the second year in a row for increased enrollments in Catholic grade and high schools. "Last year we had a total increase of 500 students," she said.

And most importantly, according to Dr. Schmid, "this will be the fourth consecutive year in which no schools in the San Diego diocese will close."

**ANOTHER BRIGHT** spot, he said, is the fact that also for the second year in a row fewer than 20 per cent of the schools will have new principals.

"And that indicates stability in the schools' supervision, curriculum and parish community." He added that some turnover in administrations is good because it brings a fresh outlook to the schools.

He also noted that although most school principals are Sisters, "lay principals and teachers are becoming more and more common throughout the diocese."

**DR. SCHMID** also thinks the healthy outlook of the diocesan school system is especially encouraging in light of tuition increases. "On the whole, tuition will increase by about $50 in both grade and high schools."

Families with one student in a Catholic high school can expect to pay between $650 and $685 in tuition and fees, he said, and families with two or more students in Catholic high schools can expect to pay between $800 and $850 per family. Costs vary because the high schools charge differing amounts for annual fees.

Tuition costs vary from school to school on the elementary level also, Dr. Schmid explained, but the diocese recommends they charge $350 for one child, $450 for two children, $525 for three or more children and $400 for families with children in both Catholic grade and high schools.

**DURING THE** coming year, the education office is going to concentrate on developing local school boards and improving communications.

"This year we are going to establish a local school board at each diocesan high school. As it now stands the principals in these schools are accountable only to the diocesan superintendent," Dr. Schmid said.

"The local boards will assume control and responsibility for school policy. This is in keeping with Bishop Leo T. Maher's efforts to decentralize the diocesan office structure."

**SISTER BREEN** added that the education office will offer several workshops throughout the school year aimed at creating or strengthening school boards for the parish schools.

Efforts to strengthen the 11-region "cluster" system will aim at improving communications throughout the school system. Representatives from each school in a given geographical region or cluster will meet regularly to discuss problems, techniques and items of mutual interest, Dr. Schmid explained.

Then each cluster will elect one representative and those 11 people will meet with the staff of the diocesan office three times throughout the school year.

**THE BRIGHT** picture for Catholic schools in this diocese is due to two factors, according to Dr. Schmid. "First, Catholics are feeling better about themselves. The changes of Vatican II are settling in and morale is up. Secondly, they see that the school system is stable and will be around for a long time.

"Parents no longer fear that a school will close just after they get their child enrolled. The uneasiness and uncertainty that have been the hallmark of Catholic schools for the last 10 years is gone."

*Synod policy accepted*

# 19-member commission to deal with liturgy and prayer

**Southern Cross Reporter**

A new diocesan commission concerned with liturgy and prayer has been established by Bishop Leo T. Maher.

The new commission, which results from a proposal of the two-year diocesan Synod, replaces two former commissions, one for liturgy and one for music.

**THE 19-MEMBER** commission for liturgy and prayer will be under the chairmanship of Father Dennis Krouse, a faculty member of the diocesan St. Francis Seminary and assistant professor of religious studies at the University of San Diego.

Father Krouse said the new commission extends the scope of previous commissions "in order to coordinate all the diocesan services that are directed towards worship and prayer.

**"IN THIS WAY** areas such as sacred art, church architecture, sacred music, family worship and personal spirituality will all be included in the work of the commission," he said. Such a commission was mandated by the Second Vatican council, which called for every diocese to establish one, he added.

Father Krouse said the commission will be structured to include working committees to assist in liturgical adaptation for special groups such as the handicapped, ethnic groups, children, youth and campus ministry.

"The membership of the new commission is particularly well balanced," he said. "There is representation without tokenism of the major elements and apostolates of the diocese."

**FATHER KROUSE** said "much remains to be done for the full revitalization of our worship at Mass, the celebration of the sacraments and all of our prayer forms.

"The commission will offer assistance through workshops, materials, publishing guidelines and running training programs for liturgical ministers such as lectors, cantors, extraordinary ministers and musicians," he said.

A diocesan center for liturgy and music has also been approved. St. Francis Seminary has begun to serve as a center for liturgical materials and provides space for a part-time secretary.

**IN ADDITION** to Father Krouse, members of the commission are: Father Richard Duncanson, bishop's secretary; Father Robert Callahan, Pacific Beach; Father Gerard O'Donnell, Linda Vista; Father Nicolas Reveles, Chula Vista.

Also Father Lawrence Purcell, seminary rector; Father John Wagner, San Diego, former music commission chairman; Father Laurence McLaughlin, San Diego; Sister Jeanne Waggoner, San Diego; Father Russell Helfer, San Bernardino; Joseph Meyer, San Diego.

Father Giles Conwill, San Diego; Father Gustavo Benson, Oceanside; Msgr. William Bolger, San Diego; Mrs. Marilyn Fitzgerald, San Bernardino; Deacon William Shalhoub, Yucaipa; Mrs. Phillis Kolbly, Barstow; Dr. Thomas Kirk, La Jolla; Frederick and Paula Oden, Chula Vista.

*May become basilica*

# San Diego mission dedicated

**Southern Cross Reporter**

The Labor Day celebration of evening Mass at the Mission San Diego de Alcala was a solemn dedication-consecration of California's pioneer mission church.

Bishop Leo T. Maher was present to anoint the church and altar in recognition of the fact that it is free of debt and fully consecrated as the "home of the Lord."

Msgr. I. Brent Eagen, pastor, and chancellor of the diocese, acknowledged the bishop's keen interest in the development of the Old Mission, and indicated that it is possible the church may be named as a basilica by Rome to coincide with the nation's Bicentennial celebrations next year.

**"WE ARE ACTUALLY** celebrating the Bicentennial of Father Luis Jayme," said Msgr. Eagen, "who died a martyr's death here 200 years ago in November, and is buried within the sanctuary."

The rector of the Venerable English College, Rome, Msgr. Cormac Murphy-O'Connor preached the homily, commenting that Father Jayme is "a martyr, surely whose life and death cast a light upon this Church."

**HE REMINDED** the congregation that a church is a place where the mysteries of our faith take place, and that a church is "more than stone, more than a building, it is the people of God."

Following the anointing of the altar and walls by the bishop and four priests, the new light was brought to the altar with the offertory procession, as the bishop said, "May the light of Christ shine brightly in the Church so that all men may attain the fullness of truth."

# Three area workshops in North will 'take new look' at CCD

SAN BERNARDINO — "Let's Take a New Look" is the theme of workshops for CCD teachers which the Center for Christian Development here will conduct this month at three northern locations.

One-day workshops are planned Saturday, Sept. 13, at Aquinas High School, San Bernardino; Sunday, Sept. 14, at Notre Dame High School, Riverside; and Saturday, Sept. 20, at St. Therese parish, Palm Springs.

In addition to morning workshops for teaching preschool through the eighth grade, afternoon seminars will be held.

Participants may attend one of six presentations—theology, Spanish-speaking religious education materials, art, film, confirmation or ideas for new teachers.

Registration fee is $2. Graded workshops begin at 9 a.m., followed by Mass at 11:30 and resume after lunch at 1:30. Participants are to bring their lunch.

Details and preregistration information are available by contacting the Center for Christian Development, 459 W. 17th St., San Bernardino; 882-1776.





**NORTHERN CCD LEADERS—San Bernardino CCD leaders among those who will conduct three one-day area workshops in the northern part of the diocese are, from left, Sister Caroline Bachmann, Sister Eva Maria Sanchez, Sister Mae McManus, Jean Cardoso, Jennie Adamo, and Sister Maria Teresa, back to camera. The workshops for CCD teachers, are planned for Sept. 13 at Aquinas High School, San Bernardino; Sept. 14, Notre Dame High School, Riverside; and Sept. 20, St. Therese parish, Palm Springs, and are sponsored by the Center for Christian Development. Theme of the workshops is "Let's Take a New Look".**

# The Pope speaks

## Mary and feminists

**A provident and consoling feeling flows for all of us out of a better understanding of the unique, unrivaled, undeniable and most happy position assigned to Our Lady in the spiritual economy of salvation.**

**It goes without saying that from this our modern feminism can emerge justified, strengthened and enriched. The Church willingly hopes for development of women's roles in professional and social life.**

**Together with this the Church acts as guardian over the dignity and mission of women, of Christian women especially.—To Holy Year pilgrims**

## Sing, sing, sing

**It is not enough to assist passively at the liturgy. Those who sing are participating. Those who participate don't become bored but enjoy themselves. Those who take pleasure in prayer grow as Christians, and those who are Christians are saved.—To a general audience**

## Hiroshima anniversary

**We wish to unite ourselves to this most sad and tragic memory which put an end to World War II, but with a sacrifice of human life and a use of arms that have spread terror throughout the world.**

**We hope that this great sacrifice remains a**



**reminder of the universal longing for peace and of the refusal to take up arms to solve human problems; a reminder also to have recourse to legal treaties and planned discussions and to the firm intention to live as brothers in this valley of tears which is the world.—To Japanese pilgrims.**

## Catholic (?) universities

**Some Catholic universities in recent years have thought they can respond to the questions of man and the world by weakening their Catholic character.**

**And the consequence? They have helped in weakening Christian values by putting in their place a humanism that is transforming itself into a true and real seculatization.—To Jesuit university heads**



A time to keep

by Michael Newman

# Our new look (on TV, too!)

This issue of the **Southern Cross** brings changes which have been planned for some time, linked with the start of the outstanding new series of articles on the Bible, found on pages 7-10.

The changes include the quotations from the Pope's recent speeches adjacent to this column, moving Enid Lanyon to join us on the editorial page, introducing the new Photomeditation feature on the Opinion Forum page, and translating two of the Bible Insight articles into Spanish.

All media, whether printed or electronic, must shift gears occasionally and redesign their format and contents to ensure reader interest. We hope that our revisions will help our readers get even more out of their Catholic newspaper.

**Thanks in order**

You will not find the One Minute Bible Insight column by Father Jerry Bevilacqua, OSA, because our major series on the Bible enables us to give him a well-deserved rest. He has succeeded manfully over recent years to continue an excellent short feature on the Bible and has well earned a respite.

We are also able to give Father Luis Bernal a rest from his Spanish article each week, as we have the new articles on the Bible in that language. And we are making arrangements for a new priest-columnist to give the local Spanish input.

**Confusion and some calumny**

There has been confusion regarding the article by Father Bernal created by distorted stories being given to the media. The decision to drop this feature was made weeks before, planning for our Fall reorganization, and it was entirely coincidental that his last published article was controversial and became a matter of public debate.

I have to refute the statement which has been given to the media that either Bishop Maher or I called Father Bernal a communist. However, some portions of his last article could be read as promotion of communist philosophies and, as editor, I deleted them from his Aug. 14 article. Taken on its own, that article indicated that man could live by bread alone.

I deeply regret that misguided persons should have contacted the media and made a public squabble of an editorial decision, before discussing or investigating the situation.

**Section deleted**

The article was subsequently translated into English by Father George Gonzalez and Ms. Rosa Maria Vega of the Padre Hidalgo Center, and I reprint portions here and now.

In a section dealing with justice, Father Bernal wrote, "This consideration of justice is the basis for the theology of liberation and of new systems that only accept freedom (the same as God's) to seek the well-being of the other and of humanity."

Then came the deleted paragraphs:

"For example, today in Mao's China 'millionaires' have disappeared and now no one gets rich in excess, but neither do any of the 800 million population suffer hunger; no one dies lacking as they did 10 years ago in those frightful hungers that killed thousands of the poor. No one is rich, no one is poor; everybody works and eats, and all have everything that is necessary to live a rightful human life (una vida humana digna).

"The United States also has laws that seek this socialism, and the poor, the sick, the aged receive legal attention. But we still have people here that in the name of 'false freedom' amass wealth without limits and spend sinfully great amounts against justice.

"Because more than 100 nations in the world suffer hunger and misery, that does not allow them to organize themselves and are filled with despair and violence; and the wealth that is sinfully spent by the rich is amassed with the blood and the tears of the poor."

At a meeting with Bishop Maher, last week, where about 25 representatives of Spanish speaking Catholics were present, including five priests, the whole matter was discussed and dealt with.

## We were talking
by Enid Lanyon

# Who are the poor of Christ?

We were talking...about the improbity of applying the sayings and attitudes of Christ to further a specific cause and using them as either weapons or rallying cries against those with whom we come in conflict.

"Christ is on our side," we claim—because we are women, because we are poor, or underprivileged and discriminated against. We point to the gospels and quote out of context in the effort to ratify whatever means we wish to employ to reach our ends. Because of circumstances of race, color, gender or social condition, we see ourselves as the new Israel. We are the Chosen Ones, the elite of God.

**BUT CHRIST** was not "on the side" of women or the poor and so on, merely because of their circumstances and certainly not in opposition to others. He was "for" women, but not against men; he was "for" the poor, but not against the rich. He was on the side of humanity and "for" their development in peace, love and forgiveness.

If he said, "Sell what you have and give it to the poor," it was more a spiritual teaching than a social or political edict. This is the way to the kingdom—to relinquish all else, to care for others and come stripped of everything but ourselves, to follow him. It was a teaching directed to fisherman, Pharisee, rich young man and impoverished alike.

If he said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven," it was not a judgment against wealth, but an acknowledgement of the difficulty of dedicating oneself solely to God when the possession and administration of riches preoccupy so much time and thought.

**IT WAS AN** expression of regret, spoken in understanding and compassion, for, as St. Mark says, "Jesus, looking upon the rich young man, loved him." Joseph of Arimathea was a rich man, Nicodemus was a man of means, but there is no reason to presume that Jesus was less "on their side" than on that of Lazarus and the lepers.

Rich or poor, man or woman, privileged or deprived, we may claim unity with Christ only to the extent that we keep his law and follow in his steps. Over and over again, his words repeat the message, "Love one another; love those who hate you; show by your love that you are my followers."

We cannot call down Christ's support upon actions that are patently un-Christian. We may be poor and discriminated against, but when we face another human being in hatred with destruction in our hearts, we are not on the side of Christ.

**WE MAY BE** women, or activists in issues of social justice, or leaders of minority groups, but when we confront others with arrogance and suspicion, denying them due respect, we are not on the side of Christ.

The world is scandalized and Christ must weep over the malicious and vindictive acts perpetrated in his name. The same hatreds that drive us to attempt to destroy each other, whether in global warfare or in the more intimate circle of society, work, church, or family, alienate us from him as they alienate us from each other.

I remember an old priest, driven to rare anger by the persistent antagonism of factions within his parish, who once cried from his pulpit, "For God's sake, if you are going to call yourselves Christian, be Christian. If you will not be Christian, then go. Find some other allegiance. You defame Christ by your bitterness and hatred."

It was a hard saying and many parishioners were antagonized. Others shrugged and said, "He is old, forgive him." But there were some who heard the echo of the Sermon on the Mount, "Why do you call me Lord, Lord and not put into practice what I teach you?"

**WE MAY,** it is true, feel called to a mission that will bring us into opposition with others, and with established structures and authority. But the call to mission is secondary to the call to love and forgiveness.

The heart of Jesus is the heart of a lover, Jean Vanier says. "When he calls people forth, it is not because he has something for them to do as workers, but because he loves them. When he calls people to be followers it is not just the mission he has for them, but something much deeper."

It is the call of a lover. If you seek liberty, justice, freedom, peace, walk with me in love.

# Opinion Forum

## Support for Mrs. Ford

Your editorial in the **Southern Cross** re Mrs. Ford and Black's Beach (SC, Aug. 21) was both amusing and confusing.

You say, for instance, that Mrs. Ford's well publicized remarks "ill befits one holding high office." Just what high office does Mrs. Ford hold? I thought she was only the President's wife.

You also note that the San Diego City Council made an error of judgment in allowing Black's Beach nudity without sufficient safeguards for the protection of the public.

Protection against what? I have been seeing naked bodies since the day I was born, and I have never felt threatened by nudity.

**John F. Hanahan**
**San Diego**

* * *

If indeed the editor of this paper believes Mrs. Ford's motives were less than pure, we hope he will make her aware of his concern for her.

Immorality is real, and as maturing adults we are sadly aware that some of our children are on drugs and/or having premarital experiences. One understanding of what Mrs. Ford was attempting to say could be that she knows the vulnerability of us all, including her family. Hence, "no surprise" (being caught unaware).

Are we so busy "protecting" each other that we neglect our own inner "protector", our own "Dignity", the Christ within us all? Have we lost sight of the inherent good in all of us.

When we can see God's image in each other then, maybe, our souls can touch. Perhaps then, our children also, in their human condition, can learn to recognize the good and evil within themselves.

"Love one another as I have loved you"...If we can be living proof of these words then we will not need to fear for our morals and those of our young. Fear can blind.

In reply to J.N. Forth (SC, Aug. 21):Where do we train for our high office as humans? Responsibility is the "ability to respond." Or are we puppets?

**Fred and Carole Miller**
**San Diego**

## St. Augustine and sex

Father Palmer's article (SC, Aug. 14) concerning the anti-life mentality which children will supposedly inherit, stated that Augustine was more concerned with the respect for life than for the virtue of continence.

**Why Priests Leave** (Father John A. O'Brien, Hawthorn Books, 1968) in the chapter, "Marriage, An Inalienable Right", challenges this statement.

Between the ages of 18 and 29, Augustine (384-434) lived with a girl outside of wedlock. The relationship resulted in one child conceived during the first year of the relationship.

From this relationship, Augustine seems to have developed his whole attitude toward sex and marriage. He normally required two factors to be present for marital sex to occur: the possibility of procreation and the purposeful intent to procreate. This would rule out, of course, persons with uterine cancer, for example, who have had surgery.

Pope Paul appointed a commission on population during the Second Vatican Council. The commission voted after several years by a 70-14 majority to permit all forms of birth control except for sterilization and abortion. Following that, of course, Pope Paul issued **Humanae Vitae.**

**Fred Baptiste**
**Redlands**

## Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross**, P.O. Box 81869, San Diego 92138

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

## Youth's 'Oliver' wins praise

The other week I had the pleasure and the privilege to see the musical production **Oliver** put on by the Department of Youth Activities, Diocese of San Diego.

I have to say it was one of the best performed, most enjoyable musicals that I've seen in a long time. All of the performers were well-rehearsed and sang very well.

**Tracy Ann Nielsen**
**San Diego**

## Wanted: Mercy alumnae

I'm on the Mercy College of Nursing Alumnae committee. Our goal, since the college is no more, is to compile for the first time a memory annual on the history of Mercy. To do this we need your imput on all grades.

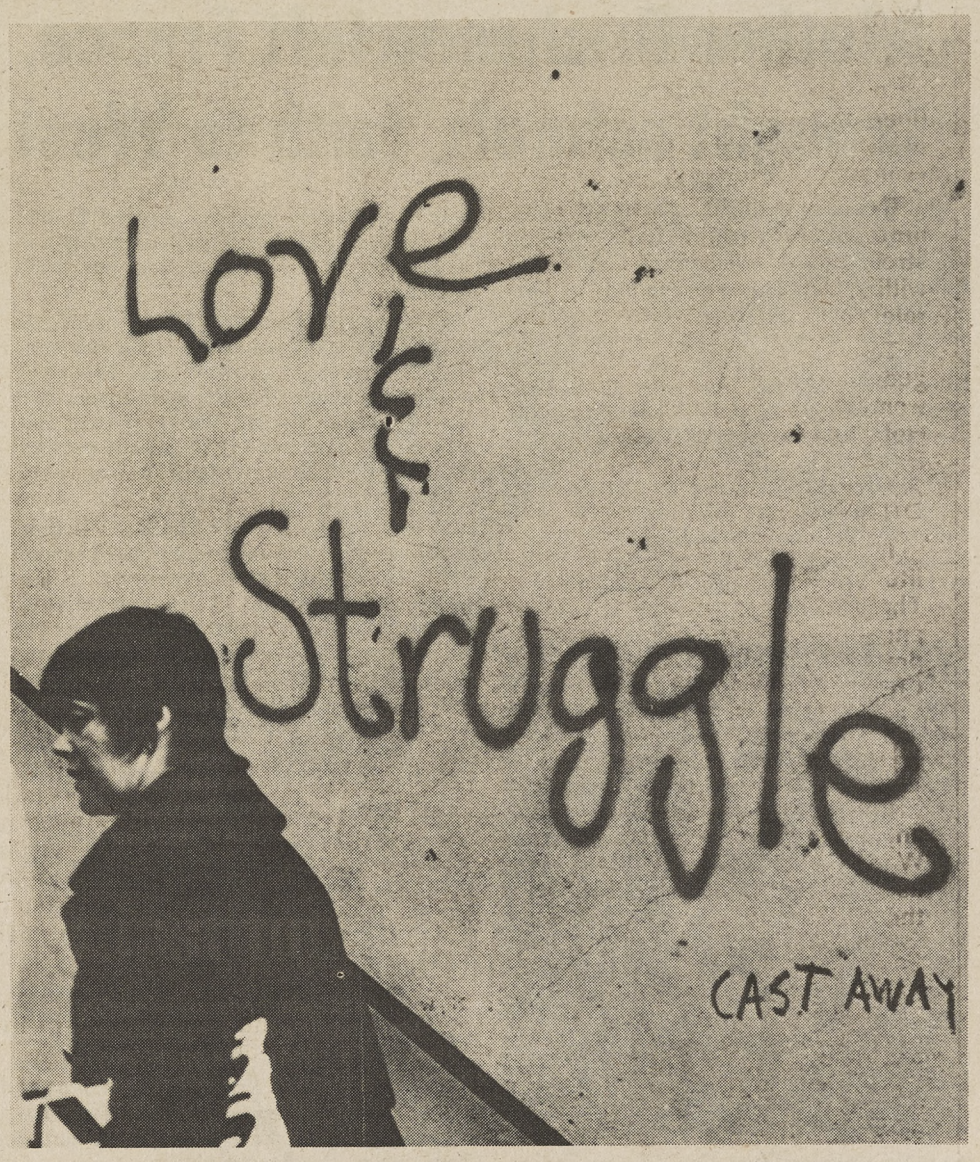
We would like to contact all Mercy Graduates from Mercy College of Nursing in San Diego from 1906 to 1970. Please let us hear from you.

Many of our graduates have gone on to achieve commendable positions within our community. They have affected the growth and progress of San Diego.

Please send any pictures, letters, reports, awards, material information that you have...names, years, addresses of your graduation year, any stories, any happenings, etc. to: Mercy Hospital, c/o Chaplain's Office, 4077 5th Ave., San Diego, CA 92103.

**Mrs. Carmen Y. Anderson**
**[278-7024]**
**San Diego**

# photomeditation




## Love and Struggle

**Photo and text by Father Carl J. Pfeifer, SJ**

**Five words on a wall sum up a life...and say so much about life...yet people walk by without a glance. "Cast away." Who is he? Or she? One whose life is a lonely search...for self, for meaning...Someone touched by sadness...familiar with suffering... The signature might be of any one of millions of young...and not so young...searchers walking the byways of life...sensing themselves apart...cut off, cast away...from a secure but sterile society.**

**"Love and struggle"...words of street wisdom...born of grappling with life's harsh realities...touching deep into the mystery of life...shared with anyone willing to take a moment...to glance up and read and then to ponder, to wonder, to pray.**

**"Love and struggle"...not words of naive optimism, nor of pat piety...but of hopeful realism...proclaiming that love is the heart of living...that to love is not easy...but that it is worth the struggle.**

**Jesus said much the same thing..."Love!"...first yourself...then your neighbor as yourself...and God in all and above all..."Love, as I love," he said. That's what life is all about...ultimately to live...is to love.**

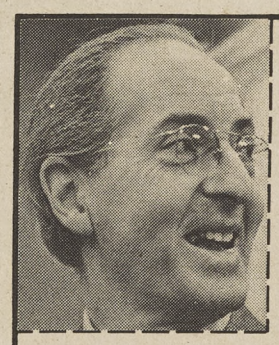
**Jesus added...from experience...that love costs...An outcast himself, cast away...he felt the struggle...and the hurt...of loving radically. "Unless the grain of wheat die," he said, "it remains alone"...sterile, unfruitful, unloving... To open one's heart to love...involves the daily struggle to die...to selfishness...which is another word for sin.**

**"Love and struggle"...words of realism...words of hope...words echoing Jesus' call...from the cross...a castaway...to live in love.**

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*Bicentennial—RSCJ*

# Mother Duchesne left France, brought schools, faith to West

**The Religious of the Sacred Heart have long been associated with the diocese of San Diego and shared with Bishop Charles F. Buddy the founding and building of the present Catholic University of San Diego. In this article in a series on the history of Catholicism in America, an NC News Bicentennial feature, the story is told of Mother Philippine Duchesne, who set up the first RSCJ convent outside France.**

Philippine Duchesne had an unusual kind of man trouble on her arrival in the American Midwest. She had to deal with two zealous but unpredictable clergymen: Bishop Louis W. V. Dubourg of New Orleans, who had invited her to America; and Jesuit



Superior Charles Felix Van Quickenborne, her reluctant spiritual director.

Those totally different personalities played a significant role in the life Mother Duchesne faced setting up the first convent of the Religious of the Sacred Heart outside of France and the first free school west of the Mississippi.

**A COLONIAL** aristocrat educated in Paris, Bishop Dubourge felt more at home dining with President Washington than running a frontier diocese. Rugged Father Van Quickenborne found his place riding the mission trails or moving up the wild Missouri.

A flamboyant promoter, Bishop Dubourg could enlist many missionaries for the new world but never stopped to think how they would feed, house or clothe themselves. The more practical Father Van Quickenborne took up his axe and led his Jesuit novices into the forests to build their own log cabin novitiate.

Bishop Dubourg had promised Mother Duchesne that the nuns could begin a school in St. Louis, the future metropolis of the Midwest, but sent her to the then thriving but eventually quiet town of St. Charles on the Missouri, 20 miles west-northwest of St. Louis. He had promised that the Jesuit superior would serve as the nuns' spiritual director, but he neglected to notify Father Van Quickenborne, who gave Mother Duchesne little support in her difficult work.

**PHILIPPINE HAD** been born in August, 1769, the daughter of a prosperous, progressive and prominent lawyer in Grenoble, France. Against her father's wishes, she decided to become a nun-missionary and joined the Visitandines in Grenoble at the age of 19.

In the French Revolution the government closed the convents. Eventually the Reign of Terror ended, and Philippine went back to Grenoble with several other nuns to work among the poor and the orphaned. When her group could not reopen the old Visitation convent, they joined a new congregation, the Religious of the Sacred Heart.

In 1818, after 11 years in Grenoble and three in Paris, Philippine heard Bishop Dubourg speak of the American West, and soon she had her superior's permission to sail for America with several nuns in her charge.

**ALTHOUGH SEVERAL** prominent French families wanted her to open a school for girls in St. Louis, Bishop Dubourg sent her to the village of St. Charles on the Missouri.



**MOTHER DUCHESNE WELCOMED—An artist depicts Bishop Louis W.V. Dubourg of New Orleans greeting Mother Philippine Duchesne and her companions, from France, escorted by Captain Reed of the Steamboat Franklin, upon their arrival at their new mission along the Mississippi. Mother Duchesne established the first RSCJ convent outside France and the first Catholic school west of the Mississippi.—NC photo**

The following year, the nuns moved across the Missouri to a farming community called Florissant. Four years later two Jesuit priests and seven seminarians opened a combined Indian school and Jesuit seminary three miles from the village. Sisters of the Indian boys at the Jesuit school attended the nuns' school.

As several American-born girls joined Mother Philippine's growing band of nuns, she opened four convents and two schools in west central Louisiana. Supported by the prosperous French-speaking plantation owners, these schools succeeded in the bayou area, while the Florissant foundation barely staggered along.

**SHORTLY AFTER** Bishop Joseph Rosati succeeded Bishop Dubourg in 1827, he invited Mother Philippine to staff a school in St. Louis. A few years later, Mother Duchesne retired as head of the American venture and went back to Florissant and engaged in a variety of charitable activities.

A decade after her return to Florissant, Father Pierre Jean De Smet, whom she had befriended as a Jesuit novice in Florissant years earlier, needed nuns to teach Indians further west. Mother Duchesne, then 70, was weak. But she had dreamed of working among the Indians. Now the chance came, and she left for Kansas.

She lived in an Indian hut all summer. A log house was ready by winter, but it was crude, with no fireplace and only a ladder to sleeping quarters in the loft. She visited the sick and elderly and responded with a smile when the children greeted her, since she had little facility with the Indian language. After one year in Kansas, superiors recalled her to St. Charles.

**EVEN DURING** her busiest years prayer had consumed much of her time. Now she had plenty of time for prayer, writing to relatives and nuns in France, and mending clothes for the girls in the school. A dear friend, Jesuit Father Peter Verhaegen, pastor of the parish, gave her Viaticum on Nov. 18, 1852. In the funeral sermon two days later he spoke of her sanctity.

Mother Philippine Duchesne had seen Missouri grow from a frontier territory into the largest state of the West. The editors of the **Dictionary of American Biography** recognized her contribution to the building of the state and the nation, one of the few women of her time in the trans-Mississippi region so honored. The Church beatified her in 1940.


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# Insights in Faith

## The Bible: Old Testament
## God calls Abraham

*What is the Bible?*

# A book of many books about the acts of God

By William E. May

The Bible is the "book of the acts of God." It is a book of many "books" which was written by numerous people over a wide period of time. The Bible might well be described as an anthology representative of many voices and types of literature. In all, there are 73 books—46 in the Old Testament and 27 in the New Testament.

The many "books" within the Bible make up one book, **The** book. No other volume can match the story it tells. It's full of wonder, adventure, life, love—most of all a story about God's limitless love for us. Through the Bible, we learn what He has done to make Himself and His love for humanity known throughout the history of mankind.

**THOSE WHO** authored the Bible were people who experienced this living and loving God in their own lives. And even though centuries have passed since the completion of this volume, the story that it weaves is both ageless and timely. It has spoken to generation after generation, reaching out to every man.

The word of God waits for us to be enfolded in its embrace. We have only to pause so that we may think. If we do that, surely we will accept the invitation.

Chapter III of The Documents of Vatican II, Revelation, states: "Those divinely revealed realities which are contained and presented in sacred Scripture have been committed to writing under the inspiration of the Holy Spirit, Holy Mother Church, relying on the belief of the apostles, holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because, having been written under the inspiration of the Holy Spirit (cf. 20:31; 2 Timothy 3:16; 2 Peter 1:19-21; 3:15-16) they have God as their author and have been handed on as such to the Church herself.

**"IN COMPOSING** the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted."

When we meet God in the Bible, we find that He is **with** and **for** us, even though He is the supreme Being, the "holy one," utterly "other" than man. And He is the supreme Lord of life, the God who made us for Himself. He has summoned us to share in His own life and made us in His "image."

He is Father, Mother, our sovereign Lord: He is friend and lover. He is always willing to help us, to give us life, to accept us. When no one else values us, God does. We can trust Him absolutely for He will never abandon us. We know that He is always true to His word.

**AND WHAT** is His word? He promises us life; He is a God who enters into communion with us, who initiates what the Bible calls a "covenant" with us, a covenant symbolized by the love between a man and a woman who pledge themselves to live together and grow together for life. And this God means what He says!

He wills to be one with us and to communicate His life to us, and never to desert us. He does not leave us even when we betray Him. He is always there to receive us with open arms. He wills to give Himself to us and to do so freely.

So true is God to His word, Scripture tells us, that He did an unimaginable thing. He became one with us by becoming a human being. He sent us His only-begotten, eternal and Uncreated Word. That Word of God become man was Jesus. Jesus shared perfectly our humanity so that we could share His divinity.

**JESUS LIVED** with us and for us; He suffered and died with us and for us. As Risen Lord, He exists now as a pledge of the glory that will be ours—"eye has not seen, nor ear heard, nor has it entered into the heart of man what good God has prepared..."

All of this—yet He has done even more. He told us both in word and deed what we are to do if we are to be faithful images of His Father. We are to love as He loves us. We are to be like Him and like the Father who sent Him—servants of our brothers and sisters, fellow words of God.

Yes, the Bible is the story of God who is true to His word. And among the words to whom He is true are we who are his created images or "words." His love is so great that He lived with us, served us, and experienced our suffering, our joys, our sorrows.

**AND WHAT** is our mission? The Bible tells us that we must be true to the Word that God has spoken to us in Jesus. We can be true to His Word only if we are true to ourselves, only if we are willing to be, like Him, beings who exist with and for our fellow men.

(Spanish translations of both these articles appear on page 10)

**The Insights in Faith Bible Series begins this week!**

- **In this issue the study of the Old Testament starts with God's call to Abraham, Abraham's response and the establishment of the covenant.**
- **In the theme article, Deacon Steve Landregan discusses what this call meant in the understanding of the time, as well as what it means in our own understanding.**
- **William May, in the catechetical article, explains how we meet God in the Bible, and what meaning we may draw from his Word.**
- **The uses of the lectionary with its rich fare of scriptural excerpts forms the basis of Father Joseph Champlin's contribution. This article highlights the use of the Bible in parish liturgies.**
- **The Bicentennial article by Edward Bauman analyses the effect of the Christian faith on the Founding Fathers.**
- **Questions and discussion points are offered for the use of home and parish study groups, as well as CCD classes and individual reading.**



*Abram: A Man of Faith*

# God calls, Abram goes

By Steve Landregan

Above all the Old Testament deals with promise and response. God's promise to a man...and then to his descendants, and the response of that man...and of his descendants...to the promise.

It may seem strange that the Old Testament story does not begin at the beginning. At least for us, our journey begins not with the first chapter of the Book of Genesis but with the 12th chapter. The reason for this will become evident later as the journey progresses.

**ABRAHAM, OR ABRAM** as he is called in the early part of his story, is the object of God's promise, and his response to the promise becomes the touchstone against which the response of his descendants is measured.

God's promise, in the form of a call, is found in the first three verses of Genesis 12: "The Lord said to Abram: 'Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you.' "

Abram's response follows in verses 4-5: "Abram went as the Lord directed him, and Lot went with him. Abram was 75 years old when he left Haran. Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons they had acquired in Haran, and they set out for the land of Canaan."

**NOW, ON THE** surface, the situation appears simple. God calls Abram and tells him to go to another land. There God will make of him a great nation.

Abram's response to the call and promise seems normal. God says go...and Abram goes...with his wife, his nephew and his whole household.

But the situation is not quite that simple.

**First:** Abram is a pagan. An ancient Jewish (and also Muslim) tradition depicts his father as a maker of idols. The God who called Abram was a stranger to him.

**Second:** The call required more that a simple act of faith. Abram couldn't respond with "I believe." His response required that he leave the comfort and security of his "father's house" and take his family and possessions and head for a land literally known but to God.

**Third:** Abram was a 75-year-old man with a barren wife, about as unlikely a candidate to become "a great nation" as could be found.

The call and promise of God to Abram, as incredible as they seem, evoke from Abram a faith response that is a life commitment based on his firm conviction that He who calls can and will deliver what He promises.

Abram is more than anything else a man of faith...a faith that acts firmly on its beliefs.

**THE PATRIARCH'S** faith is not misplaced. God fulfills His promise. The aged Abram and his wife conceive a son, Isaac, whose son Jacob sires 12 sons whose descendants become the Hebrew nation.

The promise is repeated to Abraham (Genesis 13:14-17, 15:5-7, 17:4-8), and renewed for Isaac (Genesis 26:2-5) and Jacob (Genesis 28:13-14).

At Sinai (Exodus 20) God's promise becomes a covenant with the children of the promise. The balance of the Old Testament is principally concerned with their understanding and response to God's promise and His efforts to perfect that understanding and response.

**IT IS AGAINST** the background of this tapestry and promise and response that the Mystery of the Incarnation occurs. The birth, life, death and resurrection of Jesus cannot be separated from the warp and the woof of his tapestry for He is inextricably involved in both promise and response.

During the next year this Bible study series will consider the plan of God that begins with the call of Abraham, continues in the history of Israel, reaches a climax in Christ, and moves toward completion in the Spirit-filled community that looks toward His return.

# Insights in Faith

*Faith, Mystery and Wonders*

## Every prayer is a response to the call of faith

By Eugene S. Geissler

The call of faith is always a call out of the invisible and the unknown. We believe because we cannot really see and cannot really know.

Still, there is something certain about hearing the call of faith, of being called to believe, because it involved an experience of God and a relationship with Him. I think everyone has had such experiences, but most often they have not amounted to anything for us because we really have not responded.

**IF ABRAHAM** had not responded to the call of faith, there would have been no "story of Abraham." The story comes from Abraham's responding to the initiative of God.

Abraham believed when by all standards the evidence was lacking: "Go forth out of your country, away from your family, out from your father's house (a sure way of getting killed)...Take your old and barren wife with you. You shall have a great posterity by her (ha, ha, ha!)...Circumcise all the men of your house, including yourself and your son Ishmael (ridiculous!)...Sacrifice your son Isaac to me (impossible!)" None of it made sense—except that Abraham believed and responded.

Has God ever called on me to believe and respond? Everyday, I would say. And you, too.

**DO YOU EVER** pray? Have you ever called upon the name of the Lord for help in your distress? Have you ever in a moment of joy praised the Lord for His glory? Have you ever been overcome with gratitude for all the things the Lord has done for you?

If you have, then you have responded to the mystery of God in the world, to His movement in you personally, to the action of the Holy Spirit in your life. To pray is to say that you believe, not again in yourself, in your own abilities, or in your own grandeur, but in someone beyond yourself who is faithful, who is glorious, who is loving, who is all in all.

Men are called to prayer and every prayer is a response to the call of faith. Man's call to prayer, man's hunger for more than he can lay his hands on, man's exhilaration before beauty and goodness, his excitement when love bursts on his horizon—are all calls to faith, to believe in the divine presence within himself and in the universe.

**ALL PRAYER** proceeds from faith. All prayer gives hope. Here is something in reach of everyone—not just an Abraham. We can write our own beautiful story by responding in prayer to the movements of God in our lives.

I daresay that every day man is invited to pray. In every moment of silence, in every moment of love and joy that fills our hearts, in every moment of need and felt insufficiency, God speaks to us and calls to faith.

We can write our own story, or leave it unwritten, by listening and responding—or not. God is that near to us.

**ALTHOUGH ABRAHAM** is indeed an outstanding ancestor for every Jew and Christian, a landmark of faith in the distant past, we have actually come a long way since Abraham. Faith has had an evolution and been considerably refined.

Above all, Jesus came and revealed the Father to us, Himself believed unto death, and sent us the Holy Spirit to help us believe and to give power to our belief.

Do you have a family? Do you have teenagers? Have older children gone forth to follow the ways of the world instead of God's ways that you tried to teach them? Then I am sure you understand that God asks you to believe in His plan for everyone of your children.

**HE ASKS YOU** to have faith in the seed of God that was planted in their hearts at Baptism. He asks you to believe that He loves them even more than you do, and that He will yet call them back to Him, turn them around, if need be, and claim them for His own.

When things look bleak for your family, He asks you to believe that His ways are not your ways and His plans are not your plans. He did not give children to you to despair of them; He gave them to you so that your faith would save them and your hope would lift up their eyes to Him.

The evidence is lacking that the prodigal will return. The evidence is lacking that the son at home will ever have an insight into the invisible, divine world. The evidence is lacking that the daughter caught up in marijuana and drugs, sex and vulgar speech, and immersed in an alien culture will yet come out of it all a beautiful and lovable daughter of God.

**THE EVIDENCE** is lacking...but we must have faith, not so much in any of these human beings and what we have done for them, but in the God who is true to His promises and knows each of His children by name. His thoughts are not our thoughts and His ways not our ways. Faith will give hope, and hope will make love possible.

Do you ever pick up the Bible to see if God has a word for you? Do you believe the Scripture is the living word of God for all time? Do you read the Bible in a different way than you read anything else? If you do any of these things, then you have faith and are responding to the call of faith.

The Bible says some overwhelming things that tax our belief, that would change our lives, if we really believed in them: "Greater things than I have done you will do," Jesus said. It takes faith to believe just a little of that. Tremendous faith to believe in all of it.

**"CHRIST IS IN** everything," Paul says. If it is true, then it is a call to faith which can change our daily lives. Imagine finding Christ in everything!

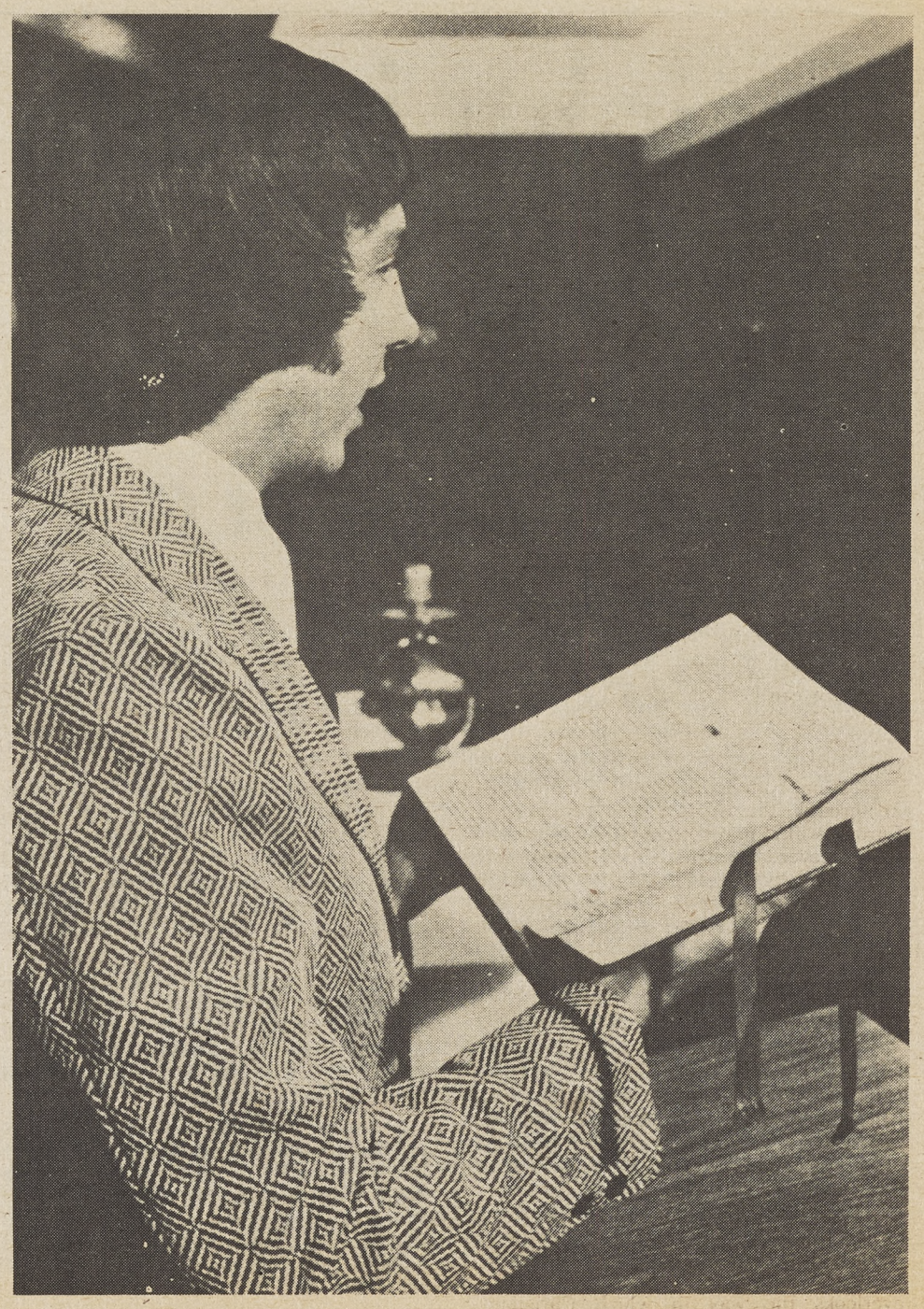
As with the Bible so with each of the sacraments. Every sacrament is a call to faith and every time we celebrate a sacrament it is a response to faith. It occurred to me the other day that perhaps the surest way to receive a sacrament unworthily is to receive it without faith in our hearts, without faith in God's promise that He is at work in this sacrament and will accomplish wonders by it—if we approach with faith and expectancy.

The opportunities to believe have changed considerably since Abraham. Maybe faith is not easier, but the more we know of God's filling the universe and our whole being, the more are the grounds and the challenge to believe. The call of faith, I would say, is in this Christian era all around us.

### *What they say about it...*

**"Sacred Scriptures provide for the work of dialogue an instrument of the highest value in the mighty hand of God for the attainment of that unity which the Savior holds out to all."—Constitution on the Church," Second Vatican Council, November 1974**

**"The Bible becomes ever more beautiful the more it is understood."—J.W. von Goethe, "Wilheim Meister's Travels," 1830**



*The Bible and The Liturgy*

## When Scriptures are read God Himself speaks to his people

By Father Joseph M. Champlin

When a book of substantial size and dignified appearance is majestically held high and carried solemnly down the Church's center aisle, we know that either the text or its contents or both are unusually important.

Likewise, when two servers with candles flank the book as it is used, when the minister incenses the text before reading from it and when the celebrant kisses the volume after a proclamation out of it, we understand this is no ordinary publication.

**WE REFER,** of course, to the lectionary, that official ritual book containing the scriptural passages employed for holy Mass and the other liturgical celebrations.

The Second Vatican Council directed reformers to open up the treasures of the Bible more lavishly for Catholic Christians. They were to develop a cycle of Sunday and weekday biblical readings which, over a two-and-three-year period, would include almost all of the Old and New Testaments.

Our lectionary does just that and contains, moreover, a rich fare of scriptural excerpts suitable for baptism, marriage, funerals and similar services.

**THIS VOLUME** and its schedule of biblical texts have proven so effective that many main-line Protestant denominations and churches now follow the same Sunday cycle observed in Roman Catholic worship.

Introduction of the lectionary into weekly and daily liturgies has made a subtle, but great impact upon the spiritual lives of both clergy and laity. We have become gradually, almost unconsciously "Bible people" with familiar passages from sacred Scripture more and more a part of our thoughts.

The structure of all the revised liturgical rites has greatly facilitated this positive development in Catholicism. Each ritual calls for a liturgy of the Word containing one, two or three biblical excerpts interspersed with a psalm and an appropriate phrase from the Scriptures.

**THE LECTIONARY** and the specific rituals then offer a lengthy list of suitable texts from the Bible for each occasion (e.g. 28 in the Rite for Marriage, some 70 for anointing of the sick, over 100 in the order of Penance). Moreover, our own bishops have approved a principle which permits liturgical planners to select other more effective scriptural passages, if the ones indicated do not seem to fit satisfactorily the particular circumstances.

There are several purposes behind a liturgy of the Word for these sacramental celebrations. First of all, it makes the Lord present in the worshiping community through this inspired Word.

To quote from the Roman Missal's Introduction: "When the Scriptures are read in the Church, God Himself speaks to His people, and it is Christ, present in His Word, who proclaims the Gospel."

**"THE READINGS** would be listened to with respect; they are a principal element of the liturgy. In the biblical readings God's Word is addressed to all men of every era and is understandable in itself, but a homily, as a living explanation of the Word, increases its effectiveness and is an integral part of the service."

Secondly, the liturgy of the Word stirs up our faith and helps us to recognize later Christ present in the sacramental action. That gesture may be, for example, the breaking of bread in the Eucharist, the pouring of water for Confirmation. In all these, however, it is Christ who baptizes, Christ who anoints, Christ who confirms.

We need faith to meet Jesus in those actions and a liturgy of the Word deepens our belief so we can realize Christ is present on these occasions.

*Bicentennial article*

# The influence of the Scriptures on the American people in 1776

**By Edward W. Bauman**

The United States of America has always been known as "the land of the free"—a place where people can say what they think, worship as they please, realize their ambitions without regard to social status.

How did such a place ever come into existence?

**A TOTAL ANSWER** is complex. But briefly, it can be summed up in four basic points: 1) Human beings are the only creatures on earth who reason, therefore, they need freedom of thought and expression, both on verbal and action levels; 2) through the centuries, oppression in Europe stifled many people; 3) a new land was discovered—a land where people could begin their lives anew; and 4) it is part of human nature to hope, and to strive for better lives for themselves and their children.

In the 17th century when people came to the New World, they came in search of a better life. They brought with them hope, faith, and strong Christian belief.

In order to understand the life of the American people in the 18th century when this country gained its independence, we must also understand the thought of John Calvin. This may come as a surprise because most of us have been taught that America is largely a product of the Enlightenment, that important movement which emphasized the role of reason in human life. But this view overlooks the way in which Christians prepared the way.

**"CALVIN AND THE** Calvinist movement obviously did not directly father the American Revolution. But rather they laid the foundations of thought, culture, and society out of which American freedom grew..."

This statement by Mervyn Davies is further supported by statistics when we remember how the "Reformed" tradition in general and the Puritan tradition in particular grew out of the branch of the Reformation traced to Calvin.

"...Puritanism provided the moral and religious background of fully 75 per cent of the people who declared their independence in 1776" Sydney Ahlstrom concluded. The 13 colonies were comprised of approximately two-and-a half million people, 35,000 of whom were Catholic.

**THOSE WHO ACCEPT** the Reformed tradition have often been called "the people of the Book." The Scripture was the ultimate authority for all matters of faith and life.

When we realize the Calvinistic orthodoxy of the majority of colonists in 1776, it is somewhat shocking to discover the lack of orthodoxy among many of the major leaders of the Revolution. A few were quite orthodox, such as Samuel Adams and Patrick Henry. But George Washington, John Adams, Thomas Jefferson, James Madison and Benjamin Franklin have been variously labeled as atheists, skeptics, and deists.

Atheists they definitely were not, but it is easy to see how this idea might arise in view of their unwillingness to accept some of the basic principles of the Christian faith.

**THE ENLIGHTENMENT,** a widespread movement, arose in the last half of the 18th century. This movement emphasized the importance of human reason. John Locke is one of the important people associated with the Enlightenment. He believed in God as the ultimate source of wisdom, but he elevated reason over revelation as the way to discover that wisdom.

Many who entered into the spirit of the Enlightenment, including our Founding Fathers, continued to believe in God, but their attitude toward religion and life changed dramatically. They spoke in very impersonal terms about God, often referring to Him as "Providence."

They "deified Nature and denatured God." They substituted the natural world for revelation. They believed that God revealed Himself through the wonders of nature rather than through Scripture.

**THE DEISTS,** as they were called, were often religious men and morally good men, but their ways of thinking about God and human life differed from orthodox Christianity.

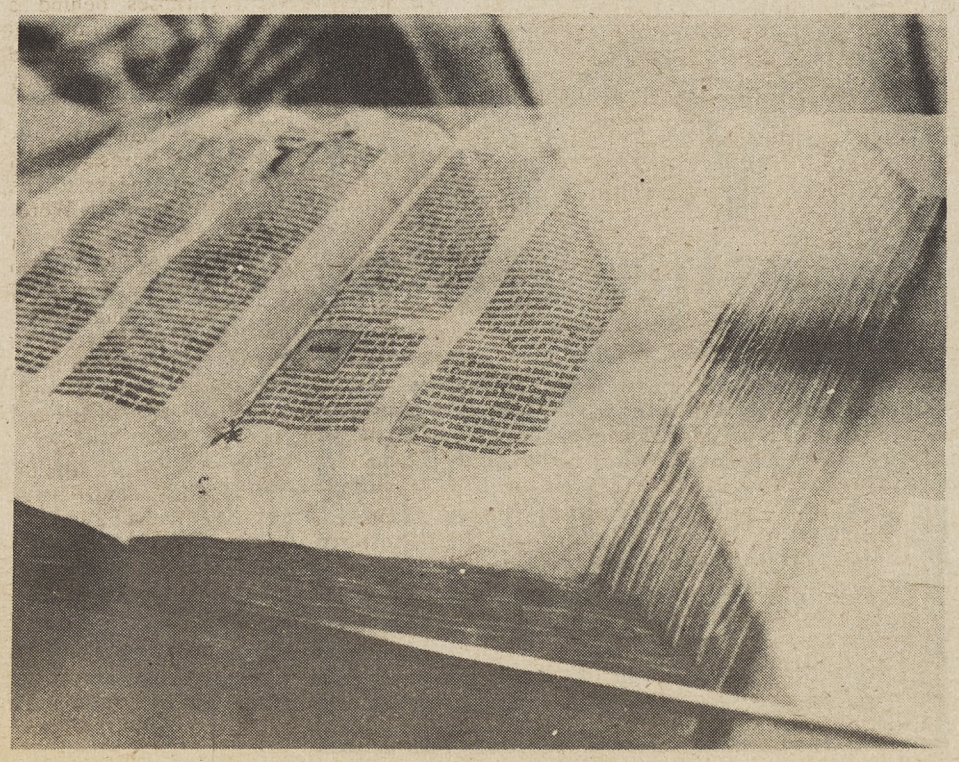
This resulted in a paradox in colonial religious life which was reflected in many ways. For example, the Founding Fathers made use of the religious orthodoxy of the masses without accepting it themselves. They encouraged patriotic sermons, proclaimed national days of prayer, fasting, humiliation and thanksgiving.

Another effect of the religious paradox of colonial leadership has been to lead modern historians to look more and more to the religious thoughts and activities of "the secondary leaders and the rank and file" in order to understand the dynamics of the Revolution.

**AND WE NOW** realize that the religious "halo" given to some of our leaders was actually a reflection of the society in which they lived. This does not detract from their roles as national heroes, it merely puts their lives in a more authentic perspective.

This column in Insights in Faith is in honor of the Bicentennial. During an entire year, we will focus on the Founding Fathers, important people up to the present day who have helped build this nation, and events that have shaped the country.

**[Part of this article are excerpts from the study guide, "God of Our Fathers," by Edward W. Bauman, published by Bauman Bible Telecasts, Inc., 1974.]**





Celebrating Independence, July 1776

## *OLD TESTAMENT: PATRIARCHS*

### *Questions and Discussion Points*

1. With what two issues does the Old Testament deal?
2. Read Genesis 12 through 22 and Exodus 20.
3. What was unusual about Abraham's response to God?
4. What is the Bible?
5. In talking about God, what do we mean when we say that He is utterly "other" than man?
6. What is God's Word?
7. Why did God send His Son to us?
8. Discuss the following statement: We can be true to His Word only if we are true to ourselves, only if we are willing to be, like Him, beings who exist with and for our fellow men.
9. Can you recall ever having heard the call of faith? When? How did you respond?
10. What does faith mean to you?
11 Why is faith important in today's world?
12. Several Founding Fathers, such as Jefferson and Franklin, were not atheiests, nor were they orthodox Christians. They were deists. What type of religious thought and experience is described by this term?
13. Was it immoral for Jefferson and others to use the orthodox religious views of the masses for patriotic purposes? Discuss your answer with others.
14. The leaders of the Enlightenment emphasized reason as the ultimate criterion of truth about God and human existence. What are the strengths and weaknesses of this position?
15. Why is a study of the principles upon which this country was built and the people who have influenced its growth through its 200-year history relevant to today's American Catholic? Use this question for group discussion.
16. What is the lectionary?
17. Why was the lectionary revised?
18. What are the purposes behind a liturgy of the Word for sacramental celebrations?

**Questions and discussion points were prepared by Brother Richard Kerressey, CFX, a religious education specialist at the U.S. Catholic Conference.**

**Abram came from Ur in Chaldea. His father settled in Haran, some 1,500 kilometers north of Ur. Growing up in Ur meant exposure to the most elaborate culture of the world at the time. Here were the earliest tribunals and assemblies known to history, the first social legislation: here agriculture had reached a technical excellence never known before.**

**Scripture, however, is silent about the prodigious influence of Sumerian culture on Abram. There was a reluctance to allow the father of Israel to display pagan traits, and a conscious breakaway from the pagan world.**

**A considerable movement northwards took place in Sumeria in the 17th century, prosperous families fleeing a territory rendered insecure by constant conflict.**

**The migration was joined by Abram's family, who penetrated as far as Haran, a crossroads for caravans. A further journey would mean a change of culture. Haran was the limit of Sumerian culture and institutions.**

**Traditions about Abraham's call and his entry into the promised land are of Yahwist origin.**

Guide for Christian Assembly, Second Sunday of Lent, Thierry Maertens, Jean Frisque.

# LA BIBLIA

## Viejo Testamento: Los Patriarcas

## Dios llama a Abraham

# Que es la Biblia?

**Por William E. May**

La Biblia es el "Libro de los actas de Dios". Es un libro de muchos libros que fueron escritos por numerosas personas durante un gran periodo de tiempo. Se podria describir a la Biblia como una antologia representativa de muchas voces y tipos de literatura. En total hay 73 libros—46 en el Viejo Testamento y 27 en el Nuevo Testamento.

Los muchos "libros" que se encuentran en la Biblia componen un solo libro, la Biblia. Ninguna otra obra puede igualar la historia que cuenta la Biblia. Esta lleno de maravillas, aventuras, vidas y amor—sobre todo—el amor sin limite que nos tiene a nosotros. Mediante la Biblia sabemos lo que El ha hecho para mostrar su amor para la humanidad atraves de la historia de los hombres.

**LOS QUE** fueron autores de la Biblia eran personas que experimentaron este amor para Dios en sus propias vidas. Aunque han pasado muchos siglos desde que se completo la Biblia su relato es a la vez sin edad y oportuno. Ha hablado a generacion tras generacion tocando a todos los hombres.

La palabra de Dios nos aguarda, siempre a la expectativa de nuestra receptiva comprension. Solamente habemos de reflecionar para que aceptemos esta divina invitacion.

El Capitulo III de los Documentos del Vaticano II, Revelacion, nos dice: "Esas realidades divinamente reveladas en las sagradas Escrituras han sido escritos bajo la inspiracion del Espiritu Santo. La Santa Madre Iglesia, en acuerdo con la creencia de sus apostoles mantiene que ambos partes de la Biblia en su integridad con todas sus partes son sagradas y canonigas porque habiendo sido escrito bajo la inspiracion del Espiritu Santo (cf 20:31; 2 Tim. 3:16; 2 Pet. 1:19-20; 3:15-16) tienen a Dios como su autor y han sido pasado de generacion en generacion a la Iglesia viva.

**"AL COMPONER** las escrituras sagradas Dios escojio a los hombres para aprovechar de sus fuerzas y habilidades para que, actuando en ellos y mediante ellos, como verdaderos autores, fueron asignados a escribir todo y todas las cosas que El queria que escribieran.

Cuando encontramos a Dios en la Biblia, descubrimos que El esta con nosotros y para nosotros, aunque El es el ser supremo, el Santo, mas grande que cualquier hombre, y es el proveedor de vida el Dios quien nos hizo en su semejanza. El nos ha llamado a compartir su propia vida y nos ha hecho a su propio "imagen".

El es Padre Y Madre, nuestro Senor; amigo y companero, siempre dispuesto a ayudarnos, dar nos vida, aceptarnos. Cuando nadie nos aprecia, El nos extiende la mano. Podemos tenerle absoluta confianza porque sabemos que nunca nos abandonara. Sabemos que El siempre cumple su palabra.

**QUE ES SU** palabra? Nos promete vida; El entra en comunion con nosotros e inicia lo que la Biblia llama un "Convenio" con nosotros, un convenio simbolizado por un hombre y una mujer que se aman y se comprometen a vivir y crecer juntos por vida, y Dios no miente.

El desea unirse con nosotros y comunicarse con nosotros y nunca abandonarnos. No nos deja ni siquiera cuando lo abandonamos nosotros. Siempre esta alli dispuesto a recibirnos con los brazos abiertos. El desea dedicarse a nosotros libremente.

Dios es tan fiel a su palabra, nos dice las escrituras, que hizo lo inpensable; se unio a nosotros volviendose humano. Nos mando su unico y eterna palabra. Esa palabra de Dios hecho hombre fue Jesucristo. Jesus compartio nuestra humanidad para que nosotros podiamos compartir su divinidad.

**JESUS VIVO** con nosotros y para nosotros. Sufrio y se murio con nosotros y para nosotros. Como Salvador resucitado El existe como una garantia de que la gloria sera para nosotros. "Ojo no ha visto, ni oreja oido, ni ha entrado en el corazon del hombre lo que Dios ha preparado" todo esto—y todavia hay mas.

Nos ha dicho por palabra y comportamiento lo que debemos de hacer para ser imagenes fieles de su Padre. Debemos de ser como El y como el Padre quien lo envio—servidores de nuestros hermanos y hermanas; debemos amar como El nos amo.

Si, la Biblia es la historia de Dios que es fiel a su palabra. Entre las palabras somos nosotros, sus imagenes creados por su mano. Su amor es tan grande que vivio con nosotros, nos sirvio, experimento nuestros sufrimientos, nuestros gozos y nuestras tristezas.

**Y NUESTRA** mision? La Biblia nos dice que es nuestro deber ser fiel a la palabra que Dios nos dio en Jesucristo. Solamente podemos ser fieles a su palabra si estamos fieles a nosotros mismos, solamente si estamos dispuestos a ser, como El, servidores que existen con y por nuestros hermanos.

# Abraham—hombre de fe

**Por Steve Landregan**

Ante todo el Viejo Testamento se trata de promesa y correspondencia. La promesa de Dios a un hombre...y luego sus decendientes y como ese hombre correspondio...y su decendientes correspondieron a esa promesa.

Podria parecer un poco estrano que el drama del Viejo Testamento no comienza al principio. Pero para nosotros, el relato comienza, no en el libro de Genesis, sino en el capitulo doce. La razon de esto se hara evidente despues segun progrese el relato.

**ABRAHAM O ABRAN** (asi le llaman en la primera parte del relato) es el receptor de la promesa de Dios, y la forma en que el corresponde a la promesa de la medida para sus decendientes.

La promesa en la forma de un llamamiento se encuentra en las primeras tres versiculos de Genesis 12: "Dios dijo a Abraham: 'Salga de la tierra de tus parientes y de la casa de tu padre a la tierra que Yo te esenare. Hare de ti una gran nacion y te bendicire; hare tu nombre famoso para que seas bendito. Bendicire a los que te bendicen y maldecire a los que te maldicen. Todos los pueblos de la tierra encontraran una bendicion en ti.' "

Abraham correspondio a la promesa en los versiculos 4-5: "Abraham salio de acuerdo con las instrucciones del Senor y Lot se fue con el. Cuando Abraham salio de Haran tenia 75 anos. Abraham tambien llevo a su esposa Sara, Lot, el hijo de su hermano, todos sus enseres y las personas que habia conseguido en Haran y salieron para la tierra de Canaan."

**DE APARIENCIA** la situacion parece ser muy sencillo. Dios llama a Abraham y le dice que vaya a otra tierra y que alli Dios le va hacer una gran nacion.

La forma en que corresponde Abraham parece ser normal. Dios dice...vayas y Abraham...se va...con su esposa, su sobrino y sus enseres.

Pero la situacion no es tan sencillo como parece.

**Primero:** Abraham era un pagano. Una antigua tradicion Judia (y Musulmana) describe a su padre como un fabricante de idolos. El dios que llamo a Abraham le era desconocido.

**Segundo:** El llamamiento le obligo a mas que un simple acta de fe. Abraham no podia responder con un simple "yo creo" sino/tuvo que dejar la seguridad y comodidad de la casa de su padre y llevar a su familia y enseres e ir a buscar una tierra conocido unicamente a Dios.

**Tercero:** Abraham no habia tenido hijos jamas y era un hombre ya de 75 anos de edad.

El llamamiento y promesa de Dios a Abraham, tan increibles, evocan en Abraham una fe que resulta ser un compromiso de por vida basado en la firme conviccion que El quien llamo puede hacer y hara lo que promete hacer.

Abraham, mas que nada, es un hombre de fe, una fe que actua firmemente sobre su creencia.

**LA FE DEL** patriarca no esta mal fundada. Dios cumple su promesa. El anciano Abraham y su esposa conciben un hijo, Isaac, y a su vez, su hijo Jacobo es padre de 12 varones cuyos descendientes llegan a ser la Nacion Hebrea.

La promesa a Abraham es repetida (Gen. 13:14-17, 15:5-7, 17:4-8), y renovada para Isaac (Gen. 26:2-5) y nuevamente para Jacobo (Gen. 28:13-14).

En Sinai, (Ex. 20) el promesa de Dios se convierte en convenio con los hijos de la promesa. El resto del Viejo Testamento se trata de el entendimiento y reaccion a la promesa de Dios y sus esfuerzos para perfeccionar ese entendimiento.

**ES CON ESTE** fondo de la promesa y su entendimiento que sucede el Misterio de la Incarnacion. La natividad, vida, muerte y resurreccion de Jesucristo es inseparable de este fondo porque El es inconfundiblemente involucrado tanto en la promesa como en reaccion a ella.

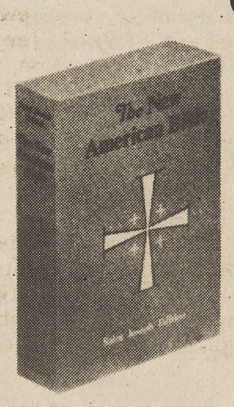
Durante el proximo ano este serie de estudio Biblico tratara del plan de Dios que comienza con el llamamiento a Abraham y continua en la historia de Israel, llega a su apogeo en la vida de Cristo y clausura en el Espritu y fe de la comunidad que anela su regreso a la tierra.


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*Talking Point—liberty 'or' justice*

# Is Supreme Court a specter of doom for Catholic schools?



By Joseph P. McElligott

**A former public school administrator, Joseph McElligott is education director of the California Catholic Conference. In the following article he suggests that the U.S. Supreme Court's recent decision striking down a Pennsylvania private school aid law could lead to withdrawal of government-supported services California Catholic school children already share with their public school counterparts.**

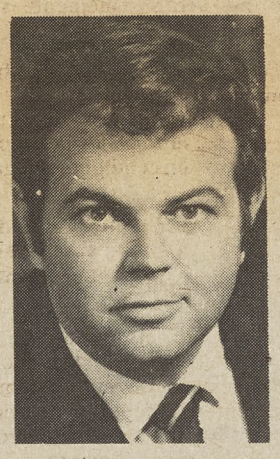
In a few weeks, California's 4.5 million elementary and high school students will have returned to their classrooms for an educational year marked by a multitude of patriotic celebrations of the nation's Bicentennial.

But for 10 per cent of these students the Bicentennial liberty bells may have a somewhat questioning ring. They are the children of citizens who have chosen value-oriented education in church-related schools.

For parents of Catholic school students, the Bicentennial year has been ushered in by the U.S. Supreme Court's Meek decision of May 19. While not immediately applicable to California's Catholic school students, there was nothing "meek" about the court's action.

**ON THAT LATE** day in the 1974-75 school year, the Supreme Court deprived low-income Pennsylvania children of visual and hearing tests and of remedial and correctional services. The court also deprived mentally retarded, physically handicapped and disadvantaged children of a Pennsylvania service program designed to help them cope with congenital problems.

Why? Essentially because the court felt that these secular services, performed at parochial schools by public personnel under public supervision, had some "potential for the teaching of religion."



Joseph P. McElligott

Chief Justice Warren Burger, who strongly dissented in the Meek decision, blasted the majority decision of his fellow justices. "It (the decision) penalizes children—children who have the misfortune to have to cope with the learning process under extraordinary heavy physical and psychological burdens for the most part congenital. This penalty strikes them not because of any act of theirs but because of their parents' choice of religious exercise."

**WHILE UPHOLDING** the right of Pennsylvania to loan its state textbooks to students in church-related schools, the court also disallowed the loan of state instructional materials and equipment to nonpublic school students.

This means that a Pennsylvania parochial school child cannot have the use of a geography map because the map has the effect of aiding religion; the pupil could, however, have the use of the same map if he left the parochial school and attended a public school. The parochial pupil can use a textbook with the map printed in it, but he can't have the use of the map hanging on his parochial schoolroom wall!

> "When it comes to secular educational assistance for his child, the taxpaying Catholic school parent seems to be increasingly faced with the choice of liberty or justice, but not necessarily both."

Now, how does the Meek decision affect students in California's Catholic and other church-related schools? Does it mean that those governmental-supported services in which they now share with their public school counterparts will be removed?

**BASICALLY IT** should be emphasized that the Meek decision deals solely with a Pennsylvania state law. While denying church school students instruction, materials and equipment and auxiliary services, the court is permitting Pennsylvania to continue the loan of textbooks.

Here in California, church school pupils have been receiving only one comparable state service program: the loan of textbooks for the past three years. It would appear this California program would survive the sharpest scrutiny of any court.

At the same time, we should note that California Teachers Association and, ironically, the American Civil Liberties Union, are still trying in Los Angeles Superior Court to have these texts removed from the hands of Catholic school students.

**THE OVERWHELMING** majority of public education service benefits which flow to nonpublic school students in California are federal in origin. Under the provisions of the Elementary and Secondary Education Act, virtually all of the state's Catholic school students participate in at least one federal secular service program administered by local public school districts for all students (public and nonpublic) within federal regulations and state guidelines.

The federal service programs include compensatory education services for the educationally disadvantaged, library materials, some guidance and testing aids, bilingual instruction and other assistance.

When such federal assistance to Catholic school students was challenged in Missouri, the U.S. Supreme Court held that state and local education agencies were required to provide comparable service to both public and nonpublic school students with federal funds.

**QUITE RECENTLY,** when Congress enacted its extension of the federal education programs in legislation known as "the Education Amendments of 1974", statutory requirements to provide equitable service to nonpublic school children were strengthened.

In a recent memo to the state's public school superintendents, California State Superintendent Wilson Riles, referring to the Education Amendments of 1974, reemphasized the intent of the California State Department of Education to fairly administer the federal assistance programs for both public and nonpublic school students.

The Riles memorandum was "to make it clear to all county and district superintendents and to the heads of private school administrative units that as a department we intend to continue to comply fully with all aspects of the legislation and with the full intent, spirit, and purpose of the law."

**WHILE WE HAVE** a fairly strong base for expecting these services to Catholic school students in California to continue, it would be naive to deny that the opponents of church-related education are not encouraged by the Supreme Court's Meek decision.

Leo Pfeffer of the Committee for Public Education and Religious Liberty, who argued against the Pennsylvania laws before the Supreme Court, reportedly said that his group's next step will be to challenge federal programs that benefit nonpublic school children.

Heartened by their success with the Supreme Court's action in Pennsylvania, opponents of secular service assistance to Catholic school children will be on the move in this Bicentennial year. I expect that their well-funded coalitions, which include the National Association for the Advancement of Colored People, the American Civil Liberties Union, the American Humanist Association, the Jewish Community Relations Council, the American Jewish Committee, the National Education Association, the Anti-Defamation League, and Americans United for the Separation of Church and State, will be mounting additional litigation campaigns to further remove from Catholic school students their share in some government-funded programs.

**AT THE CORE** of the controversy about government assistance to Catholic school students is the question of a parents' fundamental constitutional right of "free exercise of religion" and this right's relationship to full participation in the political process.

In the Meek case a number of our U.S. Supreme Court justices are holding that assistance programs which include church-related school pupils possess a potential for religiously divisive consequences and should therefore be avoided.

When it comes to secular education assistance for his child, the taxpaying Catholic school parent seems to be increasingly faced with the choice of liberty or justice, but not necessarily both.

**PERHAPS THAT** parent can take some solace in Chief Justice Burger's final statement of dissent in the Meek case: "One can only hope that, at some future date, the court will come to a more enlightened and tolerant view of the First Amendment's guarantee of free exercise of religion, thus eliminating the denial of equal protection to children in church-sponsored schools."

*In Sacramento*

# Bicentennial social justice hearing set

SACRAMENTO — Geared to the U.S. Catholic Conference Bicentennial theme of "Liberty and Justice for All", the American Catholic Church will hold one of six public hearings on social justice here Oct. 2-4.

With the goal of updating Church policies on social justice, the congressional style hearings will focus on the theme of "Work".

**DURING THE** three days a panel from the U.S. bishops' conference will hear Americans from all walks of life give their testimony on problems, needs and directions for future Church policy and action.

When all six public hearings have been completed, there will be a major policy-setting convention in 1976. At that time a comprehensive five-year plan will be formed for the Church's future social action efforts.

Cardinal John Dearden of Detroit, chairman of the bishops' Bicentennial Committee, strongly supported the listening process as a means of bringing about a "more just and more free society."

**THE NATIONWIDE** effort to gauge the pulse of the public will result in a collective commitment to a common cause and course of action in the years ahead," the cardinal said.

Bishop James Rausch, general secretary of the bishops' conference called the hearings "a good way to hear what the people think is the way the Church should be responding."

**TOPICS TO** be discussed during the three-day hearing include "The Right to Organize" on Oct. 2, "Work and the Economic Order" on Oct. 3, and "The Church and Its Laborers" on Oct. 4.

Any individual, group or organization wishing to take an active part in the hearing is invited to do so. Forms to reserve space on the hearing's agenda are available from Sacramento Hearings, Catholic Social Services, 5890 Newman Ct., Sacramento, CA 95807. Deadline for application is Sept. 20.



**CULLIGAN GIFT—Mrs. Anna B. Culligan, center, of San Bernardino, presented the collection of letters, papers and books of her late husband, Emmett J. Culligan, to the University of San Diego last Friday. Accepting here are Dr. Author E. Hughes, right, USD president, and Bishop Leo T. Maher, chairman of the Board of Trustees. Looking on are two of Mrs. Culligan's sons, Thomas, left, of LaGrange, Ill., and Father John, OCD, of Gilroy, Calif. Emmett Culligan, who acted as an advisor to the late Bishop Charles F. Buddy in the founding of USD, was founder of the water treatment industry in 1936. The collection will be housed in the university's James S. Copley Library.—SC photo**

# CCD institute to help parents, teachers

As CCD students throughout the diocese prepare for a new year of religious education classes, their teachers, particularly parents, are invited to a special workshop to help them prepare too.

The diocesan CCD offices in San Bernardino and San Diego are offering Alpha, a one-day religious education institute, to parents, teachers and other religious educators.

**CONDUCTED** by Dr. Thomas Francoeur, the institute will be held on Saturday, Sept. 27, at the University of San Diego's Camino Theater, and on Sunday, Sept. 28, in the San Bernardino Knights of Columbus Hall.

Dr. Francoeur is a professor of Catholic studies at Canada's McGill University and his special field is helping parents in their role as religious educators, according to Father William Gold, director of the San Diego CCD office.

"The institute is open to anyone, but is primarily aimed at parents as the foremost religious educators of their children," Father Gold said.

**THE INSTITUTE** will feature three lectures followed by question and answer periods. Topics include "Conscience Formation in the Child", "Spirituality of the Catechist" and "Use of Scripture in our Spiritual Lives".

At both locations, the institute will begin with registration at 8:30 a.m., and will close with Mass at approximately 4 p.m. Cost will be about $3.

Further details may be obtained from the CCD Office, Alcala Park, San Diego, 92110; phone: 291-7614; or the Center for Christian Development, 459 W. 17th St., San Bernardino, 92405; phone: 882-1776. (See ad on page 5.)

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**COLORES, Richard S.M.** Son of Mrs. Dolores Colores, brother of Angel, Raymond, Frank, Rudy, David and Helen Colores, Mrs. Margaret Yvara, Mrs. Dalia Carillo, Mrs. Carmen Yvara and Mrs. Irene Aros. Requiem Mass, Aug. 25, Our Lady of Guadalupe Church.

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*'Women in the Holy Year'*

# Bishop issues pastoral on International Women's Year

It is a sign of the times that the International Women's Year, proclaimed by the United Nations to mark the 25th anniversary of its Commission on the Status of Women, should coincide with the Holy Year and its emphasis on renewal and reconciliation.

There is a harmony between this contemporary effort to promote the dignity of women in society and the social teaching of the Church, which may truly be discerned as a "call of the Spirit" (Pope Paul, Nov. 6, 1974).

**EQUALITY,** development and peace—the themes of Women's Year— lie at the heart of the Church's thrust towards renewal. In the light of the Holy Year, the Church can acknowledge its significant contributions to the movement, now initiated in much of the world, to regain a fullness of dignity for women.

If the Holy Year is to be an effective force for reconciliation of peoples, renewal should be perceived also in the concept of the person and in the mission of women in the Church and in society. In his earthly ministry of renewal and reconciliation, Christ accepted and valued the services of holy women (Mark 15:40; Luke 8:1-3; John 19:25), the friendship of Mary and Martha (Luke 10:38-40) and the sympathy of the daughters of Jerusalem (Luke 23:27-30).

Among his close followers it was the women, rather than the men, who were faithful to him to the end (Matthew 27:55-56). The first tidings of the resurrection were given to women and they were chosen to bear the message to the Apostles (Matthew 28:1; Mark 16:6-8; Luke 24:1, 11-18).

**WHEN CONSIDERING** the situation of women in the light of the gospels, it is well to reflect that hidden and intimate at the heart of the gospel mystery is the presence of Mary, in the power and shadow of the Holy Spirit of God (Luke 1:34). The apostolic experience would not have been what it is without the experience of holy women, particularly Mary. Their presence is not something apart from the apostolic witness but at its very heart.

The gospels, then, reveal men and women not as competitors but counterparts in the divine design. In his human nature Christ became man, but, being born of woman, he ennobled both sexes. There is an equality, but one which may be found only in its essential foundation, which is the dignity of the human person, man and woman, in their relationship with God, of whom they are the visible image. (Pope Paul, Nov. 6, 1974)

It is in the framework and content of Christian doctrine that true freedom may be found. Many of the problems in the area of personal rights arise from false philosophies and ideaologies, political and social, which restrict personal freedom. Today there is an underlying confusion on the question of what it means to be a person. Too many people are fleeing from identity, from what they see as the traps of involvement.

**COMMITMENTS** to work or to those we love are often viewed as simply limiting our options. Envy of the apparently greater freedom of others and fear of being denied privilege or benefits result in mistrust and polarization. We are experiencing an erosion of confidence in one another.

We must, therefore, make greater efforts to reconcile men and women in all fields of life, so that new relationships may be built in mutual respect, truth, equality and peace. The more we enable women to take the place and fulfill the mission given them in the first prophetic pages of the Bible and proclaimed in the gospels, the more we will be helping promote and liberate them in the secular community.

Speaking on the position of women in the contemporary world, the Holy Father has said, "Today we are faced with some far-reaching phenomena, especially in the equality of woman and her increasing emancipation—a new conception and interpretation of her roles as wife, mother, daughter, sister; her marked tendency to prefer work outside the home, not without detriment to conjugal relations and the education of the children, emancipated too soon from the authority of their parents.

**"THIS** new situation is not wholly negative in its impact. In these new circumstances, the woman of today and tomorrow will perhaps be able more easily to develop her potential. Even the misguided experiments of the present can be useful, if the sound principles of conscience take firmer root in society and lead to a new balance in family and social life."

There are some very positive elements in these evolutionary trends which may help promote a new spirit of openness and concern for individual rights in which Christian values may be more readily activated and accepted.

The heightened degree of their awareness of their status as persons, for instance, is a development of importance if women are to contribute to their full potential in Church, society and family.

**THE NEW** sensibility to all that might offend the dignity of a person may direct both men and women to a more critical attention to the mass media and the image of women they project.

The greater demands for justice and elimination of discrimination on the grounds of sex, color, race, social condition, language and religion are supported by the Church's teaching that all oppression is rooted in sin and all hope of liberation founded in Christ's redemption. This concern for justice should lend support for changes in legislation which would reflect a more Christian understanding of women.

The founding fathers of this country, propounding "the eternal rights of man and the citizen", conceded that every person, being in the form and likeness of God, has an absolute value and the right to personal respect. But rationalism, positivism and materialism, developing in opposition to religion, have destroyed the memory of this absolute source of human rights. The unconditional equality of persons before God has been replaced by conditional equality before the law (Vadim Borisov, **Under the Rubble,** 1975).

**WHEN THE** concept of human personality is deprived of divine authority, human personality is inevitably defined conditionally and therefore arbitrarily. If human personality is conditional, then so are its rights (Borisov, **Under the Rubble**).

We share a common responsibility to restore the awareness of the divine source of human rights and to bring about a quality of life that is rooted in Christian principles. In this quality of life, a person may develop to the full humanity and sense of personal worth necessary for both human and spiritual fulfillment.

With the Holy Father, we may hope that "woman will be recognized as having full civil rights, like man, where this is not already the case;

**—that the exercise** of professional, social and political functions will be made readily possible for women as well as men, according to individual capacity;

**—that the prerogatives** of women in married, family, educational and social life will not be ignored, but, on the contrary, will be honored and protected;

**—that the dignity** of her person and her status as single woman, wife or widow, will be upheld and defended.

These are principles and values that, if respected, ensure woman her incomparable, unique and authentic dignity (Pope Paul, December, 1974).

International Women's Year is the year in which men and women together are called to consider the issues of human rights, development and peace. The twofold objective of this year affords the opportunity to demonstrate the value and effectiveness of a united and reconciling approach to building a life of quality for all people.

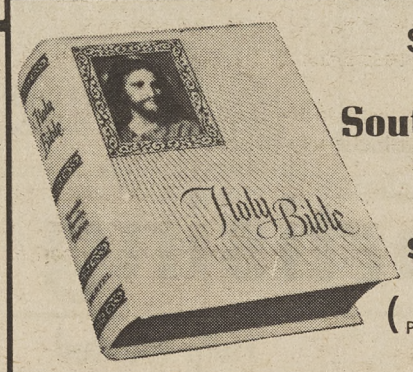
**TOGETHER MEN** and woman must reflect, make decisions and set to work in harmonious Christ-centered relationships to overcome difficulties and where necessary, renew structures and attitudes. Together we must reach beyond our individual limitations in a united effort for peace and justice.

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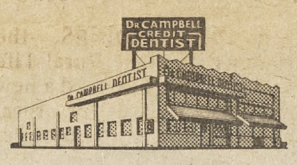
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*Import from Latin America*

# Influence of liberation theology in U.S.

DETROIT (NC)—A week-long conference on liberation theology which ended here Aug. 23 "gave theology back to the people of God," according to Father Sergio Torres, the conference's executive secretary.

Speaking at a press conference about the result of the conference, the Chilean priest said that the Church "has made the mistake of leaving theology, that is, the interpretation of the work and the will of God, to a small group of people in the last centuries.

**"IN A SYMBOLIC,** but also a very real way, the 200 people participating in this conference have recuperated theology for themselves...a theology that belongs to the people of God," he added.

The conference, called "Theology in the Americas: 1975", was held at Sacred Heart seminary here. It dealt mainly with the application of the principles of Latin American liberation theology to the problems of North American society.

Liberation theology deals with man's salvation from sin as well as from oppressive social and economic conditions.

**SOME OF THE** topics extensively discussed during the event were U.S. imperialism and its oppression of Third World underdeveloped countries, racial and sexual oppression, the conflict between Christianity and capitalism, the role of Marxism, and the need to develop new tools of social analysis in the United States.

The conference formed a transition committee that will eventually give way to a permanent structure to coordinate the activities of those engaged in liberation theology in the United States.

Differences were evident during the conference. The views of Frederick Herzog, a Protestant theologian and a professor at the Duke University school of theology, were attacked by Latin American liberation theologians and several North American participants.

**HERZOG'S VIEW** that the word of God exists and is revealed by the Bible and then is to be applied to human situations was countered with a view that God's work can only be found and interpreted in concrete human situations.

Another area of conflict developed over the struggle of particular racial or other interest groups and their role in the universal struggle for justice.

Latin American theologians challenged the individualistic approach of such groups as blacks in the United States, saying that the liberation of those groups would only come in the context of the wider class struggle now taking place throughout the world.

**THOMAS E. QUIGLEY,** a member of the executive committee of the conference and adviser for Latin American affairs of the U.S. Catholic Conference's office for International Justice and Peace, said that the fact that no "official" theologian participated in the conference creates "a question about the people teaching theology. They don't see the importance of this kind of theology."

> "The relation between Christianity and socialism is an inescapable one."

Father Torres added that one of the results of the conference may be to contribute to a clear understanding of liberation theology. "There is still a danger of misunderstanding our theology in the United States," he said.

"Many professors are teaching liberation in U.S. seminaries, but they have only read about it, and they teach it abstractly. In this conference we have pointed to what it is all about...a Christian must be involved in social action. The tools for this action...are social analysis and a re-reading of word of God."

**BOTH QUIGLEY** and Father Torres pointed out that liberation theologians are committed to socialism.

"The relation between Christianity and socialism is an inescapable one. Christianity struggles for justice. Our option for socialism doesn't mean that we consider a socialist society a fully just one; they are approximations, there are less contradictions within those societies in terms of justice," Quigley said.

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# Universal Church

## Around the world Across the nation

### Episcopal clergy to see Seton ceremony

In WASHINGTON, Bishop John M. Allin, presiding bishop of the Episcopal Church, has designated three prominent Episcopal clergymen to attend the Sept. 14 canonization of Mother Elizabeth Seton.

Attending will be Bishop David K. Leighton of Maryland, Bishop J. Stuart Westmore of New York, and the Rev. Geoffrey R. Skrinar, rector of St. Andrew's church, Staten Island, where Mother Seton was baptized in 1774.

### Portugal's bishops attack violence

In LISBON, the bishops of Portugal have condemned all forms of violence, from the burning by mobs of Communist headquarters to Communist armed aggression against Catholics and others.

Issued amid turmoil over control of government, the bishop's statement said that violence resulting from intolerance is to be condemned. However, they reaffirmed the citizens' right to protest violations of human rights.

### School board bars anti-integrationists

In ST. LOUIS, the archdiocesan board of education reaffirmed its decision to bar white children from using Catholic schools as a means of fleeing court-ordered integration.

Three suburban St. Louis school districts have been ordered merged by a federal judge for purposes of achieving racial balance. One of the districts affected is largely black, the others predominantly white.

### Oregon State Fair bans fetus display

In SALEM, Ore., Oregon State Fair officials ordered three of nine fetuses removed from public display at the Oregon Right to Life (RTL) booth at the fair Aug. 25 on grounds they were "objectionable."

The fetuses, ranging in age from 18 to 22 weeks, were the largest of the nine of display. Others in the display case ranged from four to 13 weeks in age.

### Colombians caution against witchcraft

In BOGOTA, Colombia, Catholic and Protestant leaders warned Colombians that a world witchcraft gathering here poses a threat to their faith and to their pocketbooks as well.

Cardinal Anibal Munoz Duque of Bogota said the first World Witchcraft Congress is "a manipulation by the profiteers of superstition." He added that superstition "leads to fatalism and away from constructive action."



**INDIAN LITURGY—Elsie Reed, an American Indian, leads parishioners of St. Eleanor Indian Mission, Ft. Wingate, N.M., in Indian sign language during the singing of the Lord's prayer. At a conference of Catholics ministering to native Americans in Rapid City, S.D., recently, several participants urged the appointment of a bishop for Indians. It was also noted at the conference that three native Americans recently ordained as permanent deacons mark the beginning of a native ministry among the Indians.—NC photo**

### Sisters to form new community

In CHICAGO, a group of 90 Sisters has branched off from its parent community, the Sisters of Christian Charity, to form a new community to be named Sisters of the Living Word.

Members of the new community said they feel that operating in a smaller group offers greater freedom of movement and more flexibility in meeting the needs of the people of God.

### Hungry Hondurans combating drought

In SAN PEDRO SULA, Honduras, Bishop Jaime Brufau has appealed for increased food supplies to fight hunger as a four-month drought spread havoc in Honduras.

"We have some aid on the way, but it will not be enough," the head of this diocese of half a million Catholics said in appealing to government and foreign relief agencies.

### Brooklyn Catholics get out the vote

In NEW YORK, more Catholics in the Brooklyn diocese now have a say in New York City's political future as a result of a diocesanwide voter registration campaign.

The diocesan Civic and Political Education Committee (CAPE) recently conducted voter registration in nearly a quarter of Brooklyn's 227 parishes.

### Racer Donohue did 'what God wanted'

In SUMMIT, N.J., the late Mark Donohue, winner of the 1972 Indianapolis 500 and 56 other major auto races, was hailed at his funeral Mass here as "a very human person who did a lot of good on this earth besides being one of the greatest drivers in auto racing history."

Msgr. Harrold A. Murray, a family friend who celebrated the Mass of the Resurrection in St. Theresa's church, described Donohue as a man "with a keen sense of humor who accomplished what God wanted him to do." Donohue died on a warm-up run for the Austrian Grand Prix.

### Script changes at Oberammergau

In MUNICH, Germany, town councilors of Oberammergau have decided to replace the script of the town's world-renowned but controversial passion play.

The century-old text of Father Joseph Alois Daisenberger, under fire for anti-Semitic overtones even in the 1970 version designed to eliminate any anti-Semitism, will be discarded in favor of an earlier text by Father Ferdinand Rosner, a 19th-century Benedictine from Ettal abbey near the Bavarian mountain town.

### Rural Life agency offers new service

In DES MOINES, the National Catholic Rural Life Conference announced a new monthly service for rural pastors and parish councils.

Available next month, the service will feature a homily outline relating selected Sunday readings to rural issues, filler items on rural topics for parish bulletins, and liturgical and prayer material geared to rural needs.

## News in short . . .

BROWNSVILLE, Tex.—The Knight's Cross of the French National Order has been awarded to Oblate Father Yvo Tymen in recognition of his work as a military chaplain in France during World War I.

VATICAN CITY—Nearly 4,000 Ukrainian-rite Catholics from the free world attended Mass at St. Peter's Basilica to pray for their brothers still in comunist-ruled countries.

WASHINGTON—Msgr. Renzo Frana of the apostolic delegation here will be the Holy See's observer at the UN's Educational, Scientific and Cultural Organization in Paris.

FORT MITCHELL, Ky.—"Parents as Teachers of the Faith" is the theme for the Catholics United for the Faith catechetical conference here Sept. 26-28.

VATICAN CITY—Hungarian Msgr. Jozsef Zagon, secretary for the Pontifical Commission for Migration and Tourism, died here Aug. 12.




WHO CARES...?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Dear Friend,

Who cares about Holy Land refugees?
Who cares if the baby born tonight in a refugee tent will have a clean blanket?
Who cares if eager breadwinners deprived of their livelihoods can be re-trained for new jobs?
Who cares about the orphans of war?
Our Holy Father cares.
Ever since these wars began, our Pontifical Mission for Palestine has been caring in practical terms: shoes, blankets, hot meals, medicine, new houses, new classrooms, self-help family loans, re-training, scholarships.

AN OPEN LETTER TO YOU

The world is beginning to care a lot about the hazard to everyone's peace in the unsettled status of 1,800,000 Holy Land refugees. While diplomacy remains boggled, your priests, nuns and lay workers are feeding, healing, teaching, mending the peace person-by-person—by caring where it counts.
We believe that you care too. About shivering children, about Christ's homeland, about peace, about the humane thing!
The headlines of recurring crises in the Holy Land will not let your caring rest. We beg you to invest in people who need you, with the handy coupon below. Your gift will go to work right away.
And thanks for caring,
Monsignor Nolan

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| $ 50 | Sewing machine for a refugee girl |
| $ 25 | One year's medical care for a refugee family |
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| $ 2 | Blanket for a baby |
| $ 1 | Lunch for a child for one month |

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This business is conducted by an individual.
/S/ W. N. THOMPSON
This statement was filed with the County Clerk of San Diego County on August 4, 1975.
SC: Aug. 14, 21, 28, Sept. 4, 1975

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 75 6792

The following person is doing business as:
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# On the screens

**From Catholic Film Newsletter**

**THE DAY OF THE LOCUST**—John Schlesinger, the director who was so successful with **Midnight Cowboy** and **Sunday Bloody Sunday** in creating moral statements through deep character studies, has failed to communicate the moral references that should stir us in our viewing of this new film.

Using the Nathanael West novel with its expose of Hollywood's corrupting powers, Schlesinger serves up tangled narrative and tawdry characters in what is still a slick production with good period detail.

We follow the intertwining but parallel experiences of an avaricious starlet (Karen Black) and a naive set designer (William Atherton), with a bumpkin (Donald Sutherland) and the starlet's drunk-sneering father (Burgess Meredith) cluttering up the fringes.

Their personal failures of action and perception are clear enough, but somehow Schlesinger just hasn't convinced us that their lives are worth caring about. **Morally unobjectionable for adults with reservations.**

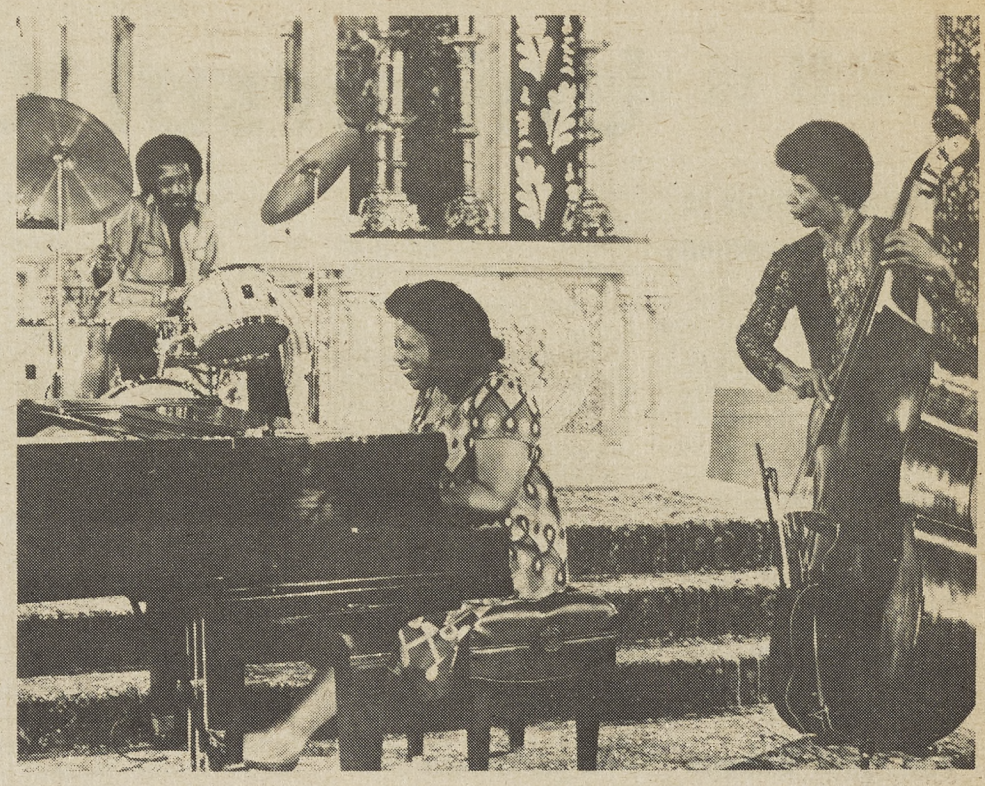
**TV MOVIES** include **Force Five** (Sept. 5, CBS, 9 p.m.)—repeat of TV movie about an undercover police unit composed of ex-convicts investigating the vicious beating of a star college basketball player.

**White Lightning** (Sept. 8, NBC, 9 p.m.)—well-acted, well-directed production starring Burt Reynolds as a moon-shiner on parole to expose a corrupt county sheriff. **Morally unobjectionable for adults.**

**Cahill, U.S. Marshall** (Sept. 11, CBS, 9 p.m.)—John Wayne is an overworked marshal after a group of outlaws. His moral stand is as shaky as the production techniques are cheap. **Morally unobjectionable for adults.**

**Diamonds are Forever** (Sept. 12, ABC, 9 p.m.)—This James Bond film with Sean Connery evokes nostalgia for the earlier and more entertaining films in the series. **Morally unobjectionable for adults.**

**The Last of Sheila** (Sept. 13, NBC, 9 p.m.)—James Coburn plays a film producer whose cruise in the Mediterranean includes Richard Benjamin, Dyan Cannon, James Mason, Joan Hackett and Ian McShane. **Morally unobjectionable for adults.**



**JAZZ MASS ON TV—Mary Lou Williams leads her jazz ensemble in a rendition of her Jazz Mass to be featured Sunday, Sept. 7, on the CBS television series "Look Up and Live: With Heart in Hand". Filmed in her parish church in Harlem, Our Lady of Lourdes, with Jesuit Father C.J. McNaspy, a fine arts professor, the musical documentary takes an indepth look at the relationship of Ms. Williams' music to her religious experience. Check local listings for time and station.**

# A look at books

**THE RELIGION TEACHER LEARNER by Sister Margaret Timmerman. W. Mystic, CT, Twenty-Third Publications. 127 pages, $2.95 pb.**

Our CCD teachers are as fine and as dedicated a group as a diocese could ask for. They are constantly seeking for more and better ways to communicate the Word of God to our youngsters.

Sister Margaret offers this guide book to self-help for teachers who want to increase their effectiveness. She is interested in the content of religious education courses and the methodology of them.

It is important to present a valid picture of Christ and his message, but it is just as important that it be presented in an engaging and attractive manner.

**Father Charles Dollen**

**LAMY OF SANTA FE, A BIOGRAPHY by Paul Horgan. Farrar, Strauss and Giroux, New York, New York. 525 pages, $15.**

Archbishop John Baptist Lamy is turning out to be one of the foremost pioneer prelates of our country, now that American Catholic interest has expanded westward, as has American interest in general, from a once provincial eastern outlook.

Both the character of the man and the entire pioneer southwestern scene made it so much the easier for Horgan to compose this most colorful panorama of person and background.

But his thorough knowledge and love of scape and lore were there, as also his deep appreciation of the French character, to complement the purely literary gift.

**Fray Angelico Chavez**

# Networks to air programs on Mother Seton's canonization

Major television and radio networks will feature the life of Mother Elizabeth Seton and her canonization ceremony in special programs to be aired Sunday, Sept. 7 and 14.

Major feature of the Sept. 7 "Lamp Unto My Feet," on CBS, will be the first television performance of Dr. C. Alexander Peloquin conducting his new Te Deum (hymn of thanksgiving) composed for the canonization Sept. 14.

**ALSO ON** Sept. 7, NBC radio will present the first in a two-part series on Mother Seton. Since this first American-born saint was foundress of the Sisters of Charity, three members of the religious order will discuss her life.

Leading the discussion will be Sister Irene Fugazy, director of the Instructional Television Center of the Archdiocese of New York.

**HIGHLIGHTS** of the canonization ceremony in Rome will be presented Sept. 14 in "Directions," on ABC-TV. The same show will also screen a film on Mother Seton's life.

"A Saint for America" is the title of NBC's religious special, also Sept. 14, featuring satellite transmission of the canonization ceremony, recorded earlier.

Viewers may check their local television and radio listings for exact times and stations.

# Show notes...

**"Godspell," Cassius Carter Centre Stage,** Balboa Park, 8:30 p.m. Sept. 4-7, also 2 p.m. Sept. 6, 7. Phone: 239-2255.

**"Insight", Drama, a Paulist Production,** 1:30 p.m. Sundays, KGTV, Channel 10, San Diego; noon Sundays, KPLM-TV, Channel 42, and 2:30 p.m. KMIR, Channel 36, Palm Springs. For viewers in the northern part of the diocese, no Los Angeles stations are known to be airing "Insights" at this time.

**"Sing Your Praise to Him",** TV Mass for shut-ins, 7:30 a.m. Sundays, KCST-TV, Channel 39, San Diego. For missalettes write: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, CA 92111.

**Telepulse, topical debate program,** KFMB-TV, Channel 8, 11:30 p.m. Sept. 7, the **Southern Cross** and its Spanish content.

**25th Annual San Diego National Shakespeare Festival,** "The Tempest" and "Much Ado About Nothing" in repertory through Sept. 14, Old Globe Theatre, Balboa Park, San Diego. The Festival Revels will be performed on the greensward fronting the theatre at 8 p.m. preceding each evening performance. 239-2255.

## Tickets on sale for Charity Bowl

The football squads of University High School and St. Augustine High School will meet Sept. 27 in Aztec Bowl at San Diego State University for the second annual Charity Bowl.

There are 14,000 seats available for the game and tickets may be purchased at UniHi, Saints, Rosary High School or Our Lady of Peace Academy.

Tickets are $3 for adults and $2 for students and children. Proceeds from ticket sales will benefit the four high schools. More details may be obtained by calling UniHi at 298-8277.


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